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Edward W Hooker

MEMORIALS

OF

THE FAMILIES

OF

MR. JAMES THOMPSON

AND OF

DEA. AUGUSTUS THOMPSON,

OF

GOSHEN, CONNECTICUT.

Hartford:
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NOTE.

The following sketches have been prepared and printed for circulation among the relatives of the individuals whose names stand on the title-page, and *are in no sense published.*

Dec. 24, 1853
CCI

WITHDRAWN FROM
CONGREGATIONAL LIBRARY

DEDICATORY LETTER

TO THE

SURVIVING DESCENDANTS OF MR. JAMES THOMPSON AND DEACON AUGUSTUS THOMPSON.

Respected Friends:

Christian Biography is not often presented in a family form, and as giving in a group a considerable number of the members of a circle of relatives. And yet why should biography be restricted to the individual form; especially where, in their influence upon each other, and on surrounding society, and on surviving relatives, they have illustrated the power of religion as blessing many and making their very names to be in some sense sanctified? However, therefore, the fastidious public might criticise these Memorials of your beloved and departed relatives as something out of the customary fashion of biographies; since said public are not to be troubled with this as a *published* volume, they need not have any voice, in deciding on the expediency of its being printed, its rights to existence, its form and manner, or its good taste. If you are satisfied with it, and if it aids in embalming the memories of your departed friends, that is sufficient.

As entrusted with the compilation of this volume, and as standing only in the relation of a friend to you, and of one who knew and loved most of the subjects of these sketches; I have followed the dictates of my own heart, and also assumed the responsibility, in using commendatory expressions respecting them, which might not have been altogether in good taste and consistent with delicacy, from the pen of one of yourselves; and yet entirely proper to be employed by one outside of your circle of relationship. Please to bear in mind, therefore, that the commendations of your departed friends herein recorded, are not yours; but are expressions of the high respect and affection of those who have furnished the letters of "recollections" respecting them, joined with those of your friend the compiler of this book.

These Memorials, then, are dedicated to you, the sons, daughters, grandchildren, and the remoter descendants, of the beloved and departed ones whose histories they comprise. I have taken great pleasure in the study of their characters requisite in its preparation; especially in seeing that their various excellences have had their basis in the religion of the gospel of the Lord Jesus Christ, which they professed and loved. A delightful thought it is, that they are now "before the throne," rejoicing in their "finished course" and in being "forever with the Lord." What attractions has heaven for Christian survivors yet in this vale of tears, while they consider that there dwell both the Redeemer and the redeemed; "the Chiefest among ten thousand," and with Him those whose loveliness on earth is perfected in the holiness of heaven.

With Christian affection and respect,

Yours truly,

EDWARD W. HOOKER.

October 21, 1854.

MEMORIALS.

I.—JAMES THOMPSON.

The first place in this series of family sketches, belongs to the earliest of the ancestors with whom any persons still living were acquainted.

Several grandchildren can distinctly recall his venerable form, cheerful conversation, and the agency which they sometimes had in the distribution of his gifts among the poor. To his virtues, as well as years, they are indebted in no small degree for any just sentiments of filial reverence and love which they entertain.

His prayers and example, like those of his progenitors, are to be "had in remembrance," by all such of his descendants as value spiritual above earthly treasures.

James Thompson was the fifth child of Deacon Gideon Thompson. He was born in Goshen, Connecticut, March 1, 1741.

His first marriage was to Miss Ruth Benton, of Guilford, June 1, 1767. His second marriage was to Miss Esther Rice, of Goshen, November, 1814.

His death occurred November 7, 1817, at the age of 76. His second wife died in the family of her brother, Mr. Daniel Rice, formerly of Goshen, and then residing in East Bloomfield, N. Y., fourteen or fifteen years after the decease of Mr. Thompson.

He built, and occupied for many years, the house situated on the west side of West Street, so called, in Goshen; facing the road which leads from that point to the residence of the late Moses Lyman, Esq., in the central street of the town. Afterward he lived in the house south of that occupied by Abraham Norton, at the point on West Street where the road turns off to Town Hill, so called.

Some recollections of Mr. James Thompson as a member of general society and a man of business, are given in a late letter of Eras-

tus Lyman, Esq., now one of the oldest inhabitants in Goshen; and addressed to Rev. Augustus C. Thompson.

"Among my earliest recollections was the person of your grandfather, James Thompson. He was above the average size of men, say six feet high, and well formed. He was quick in action, cheerful in habits, kind in his attentions to children; which last was always observed by them, and called forth their gratitude and confidence.

"When I first went out to work with older persons, and to make, here and there, a brush fence, in the then extensive forests and swamps, to limit the range of cattle, I often heard it said that James Thompson would make more brush fence in a day, than any other person. Indeed, I think the same was true of him in all his other pursuits; for whatever he did he did with his might.

"Although a farmer, he was much engaged in building grist and saw-mills. He owned and improved large tracts of land. He owned and raised more horses than any other man in town. He introduced the first pleasure wagon—and I think the first wagon of any kind in the town; also the first gig or carriage, as they were then called. In town and society affairs, he was equally active.

"When the Home Missionary Society was formed, he was among its warmest friends and liberal contributors; usually giving ten dollars a year for its support.* Blessed with liberal means, he bestowed liberally: and the blessing of many ready to perish, came upon him.

"He cultivated the social virtues; and delighted in making social circles happy.

"He early owned slaves. 'Old Hess,' as he was called, and his wife, he liberated; and built them a house and barn on his out-lands, and gave them the use of as much as they would cultivate; always overlooking and advising them.

"He trained up his large family in virtuous ways. And when afflictions came, he bowed in submission to Him who had ordered them.

"He cultivated a variety of fruits, and delighted in enjoying them with his friends.

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* The compiler of this sketch recollects that in the lifetime of Rev. Asahel Hooker, and many years before the organization of the American Home Missionary Society, Mr. Thompson was a liberal contributor to the Connecticut Missionary Society; the oldest missionary society in the country, sending to the "new settlements."

"He early took a newspaper; and from it learned the important news of the day. He was decided in politics; a fast friend of the Washington administration, and the Federal principles.

"He was fond of the acquaintance of the ministers of the gospel; and was often visited by them.

"I often think of the patriots of those days with delight, and wish, and wish again, that their Puritan virtues might appear again in their children."

Additional to the above statements, are the following from another hand:

"Mr. Thompson was, in Goshen, a pioneer in regard to the great objects of Christian benevolence. It was he who made the early distribution of religious tracts among us: and he was always foremost in any and all benevolent objects; so far as these objects were then developed among us. The ordination of Messrs. Bingham and Thurston* took place in Goshen, September 28, 1819. Although this was two years after his departure out of life, it may not be too much to suppose that the Great Lord of Missions permitted this his servant to be 'present in spirit,' on that interesting occasion, and to rejoice and adore in view of the opening prospects of that cause he so much loved.

"He and his first wife were members of the Church in Goshen, under the ministry of the Rev. Mr. Newell. Mrs. Thompson is said to have been a very little older than her husband. He is said to have enjoyed opportunity in his youth for attending school but three and a half days: her opportunities were somewhat greater, so that to some extent, she kept a school at Guilford.

"Mr. Thompson and his wife were distinguished for their hospitalities, especially to ministers of the gospel. They were strict in the management of their children, especially on the Sabbath. The Assembly's Shorter Catechism was always recited by their family on Sabbath afternoon; and some of the older children were able to repeat the whole. All their children have, or have had, a place in the visible Church of Christ, or have died in hope, not including the two who died in infancy. We trust that in the 'great day,' they will through grace be able to say, 'Here are we Lord, and the children that thou hast graciously given us."

From still another letter of "recollections" addressed to one of the grandsons, a few extracts may be made.

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* Of the first mission of the American Board to the Sandwich Islands.

"I well remember his perfect regularity of habits, in attending public worship. At just such a time on the Sabbath morning, and while the second bell was ringing, he would drive up in his chaise, and alight at such a post, before my father's house,—your good grandmother with him; and both going direct into the 'meeting-house.' Although, in those days, almost everybody in Goshen attended public worship; and there might have been a hundred other families who came in their wagons and other vehicles; of few of them are my recollections so distinct as respecting that venerable and noble-looking couple, so regularly arriving at that time and place, and with such devout and Sabbath-like movements. Rev. Asahel Hooker, their second pastor, in an affectionate and familiar form of appellation, used to call them 'Uncle James and Aunt Ruth;' appellations always designed to convey sentiments both of respect and Christian affection in his lips.

"All my recollections of him are of a serious, exemplary, benevolent, cheerful, Christian-like old gentleman, of the Puritan style; living for the good and happiness of those around him, and getting ready for heaven."

The late Mrs. Kezia Thompson, in conversation with her son William, two years before her decease, mentioned the following incident respecting her "father Thompson." "He heard, from some religious man living in Winchester, that Rev. Mr. Bogue, of that place, found it difficult to obtain the necessaries of life for his family. He forthwith dispatched a boy to Winchester with a cow, and begged Mr. Bogue to accept of her as a present. It was not till some years after, that the family friends in Goshen were apprised of the circumstance through Mrs. Norton, who first heard of it while on a visit in western New York."

From the following letter of the Rev. Joseph Harvey, D. D., who was the third pastor upon whose ministry Mr. Thompson attended, will be learned still more particularly his essential elements of character as a Christian. It is addressed to Rev. Augustus C. Thompson.

"I first preached in Goshen in August, 1809, being employed to supply the pulpit in the absence of Rev. Asahel Hooker, who was traveling for his health. I continued to supply through the following fall and winter, while I acted as an assistant in Morris Academy through the week. I soon became acquainted with Mr. James Thompson of the Church in Goshen. I was often invited to put up with him over the Sabbath, and soon learned to regard him pre-

eminently as the ministers' friend, and his house as the ministers' home, above any other in the place.

"I will record a few facts of my personal knowledge in regard to Mr. James Thompson, which may serve as examples of his general character and reputation.

"In June, 1810, Mr. Hooker was dismissed; and I received an invitation to preach in Goshen as a candidate for settlement. I accordingly went to spend my whole time with that people. My home was at your grandfather's, who kept me without any charge to me or the parish; and in his south chamber many of my first sermons were written. I spent some time in other families for the sake of acquaintance, but my home was at Mr. Thompson's; and when I became weary or depressed, I resorted to the abode in West Street, and was nursed up by Uncle James and Aunt Ruth, as they were universally called, just as I would have been in my own father's house.

"In September, 1810, I received a call to settle in the ministry, and take the pastoral charge of the Church in Goshen. And though the call, so far as I now recollect, was nearly or quite unanimous, still I had grounds of hesitation. One was my inexperience, being then in my twenty-third year, and having not a sermon beforehand. Another was, that the salary (six hundred dollars) was offered without any settlement, and I doubted whether I could make a beginning without too much embarrassment. Another was, the unsettled state of the parish in respect to their own affairs. And having other applications, I had strong inducements to believe it would be more prudent for me to preach longer before I settled anywhere. But there was no refusal to be heard of, or thought of, by Mr. Thompson. He, having my entire confidence, knew my whole mind on the subject; and seems to have set his heart on my staying.

"In respect to the salary, he obviated the difficulty respecting an outfit, by offering confidentially, to advance one thousand dollars, without interest; to be refunded in one hundred dollars a year. Through his influence I agreed to stay, and was ordained Oct. 23, 1810. What he promised he more than fulfilled. He not only advanced the money stipulated, but after I began housekeeping, he was constantly like a kind father, anticipating and supplying our wants. On one occasion, when about to visit schools for the winter, before tract societies were known in this country, I said to him one day, 'Mr. Thompson, I am going to visit schools, and if I had a few cheap good books in my pocket to give the children, especially in some remote districts, it might do good.' He at once asked how

much I could make use of to advantage. I told him a few dollars. He counted out fifteen dollars, and said, 'Use that, and when that is gone let me know it.' In all contributions for charitable objects, or rather subscriptions, he was always at the head of the list in the town. And not from ostentation either; for no man could be further from that spirit than he. I have known him subscribe against his name twenty dollars for foreign missions, and then put thirty more into the box circulated for collections on the public day at Litchfield; and this to avoid making his charity too conspicuous.

"On the whole, in proportion to his means, I have no hesitation in saying that he was the most liberal man I ever knew; and he appeared to take true Christian satisfaction in doing good. If I were to make any exception to the above remark, and to place any competitor for the prize of liberality beside him, it would be his only son, your beloved father, upon whom his father's mantle seems to have fallen, in good if not in double measure.

"I might relate many similar facts, both in respect to myself and family, and in respect to neighboring mininsters and their families; for he was known in all the region as the friend of ministers, of the poor, and of the cause of Christ. His general character for piety was entirely consistent, though of the retiring cast. He had no gifts for public speaking, and hardly ever performed in public. His consort was a very friendly, good woman, and died in the faith and hope of the gospel. They appeared to be very happy in each other. Their death, particularly that of your grandfather, was deeply and generally lamented. At the time, no death besides could have made so wide a breach in the church or parish; and as it respected myself and family, after eight years' acquaintance and experience, we felt that we had lost our best earthly friend. They both left behind them the light of a Christian example, the fragrance of a good name, better than precious ointment.

I am, your friend and brother in Christ,

J. HARVEY."

II.—MRS. RUTH THOMPSON.

THIS estimable woman, the first consort of Mr. James Thompson, died April 10, 1813, at the age of 72. One who writes recollections respecting her, thus describes her person and character:

"Mrs. Ruth Thompson was a woman of middling size, and of a

very good mind and judgment. She was not unusually talkative, and yet sufficiently social. She had a vein of shrewdness, which it is not easy to describe. This did not at all consist in saying weak or laughable things, for there was a point to what she said.

"She was a woman of sagacity in matters of business; and her husband, though himself a good manager, was willing to acknowledge himself sometimes assisted by her suggestions. He was of an easy and confiding temper, and much inclined to believe every one as honest as himself. She was more on the look-out. She was once made to feel, however, that all the shrewdness was not with her. The following has been related. Mr. Thompson had built the house in which he first lived, and furnished it throughout; a thing very unusual in those days. After they had taken possession, Samuel Nash, Esq., called. As the husband appears not to have been at home, she, as in duty bound, accompanied her guest, to have a full view of all the apartments and accommodations connected with the new mansion. After seeing the whole, and as the 'Squire was about leaving, he dryly said, 'Mrs. Thompson, I am now able to comprehend one thing in the Scriptures, which till now has always been dark to me; why, in the tenth commandment, the word '*house*' was put before '*wife*.'"

From the notes of the family, by another, the following may be given: "My recollections of Mrs. Thompson are of an elderly lady, of more than common vivacity of natural temperament. She conversed with great facility; was more than commonly active and sprightly in her movements; and always kindly welcomed, when he came of errands, her minister's 'little boy.' When her second pastor, the Rev. Mr. Hooker, taught theological students, they were interested in frequently visiting at 'Mr. James Thompson's' to spend an evening, and talk of religious, and particularly of doctrinal, subjects. Their conversations at Mr. Hooker's breakfast table, on mornings following such visits, indicated that they had had interesting discussions on such subjects; and in which Mrs. Thompson, as well as her husband, had borne her part. The impressions thus derived, respecting her knowledge of the doctrines of the gospel, and her intellectual powers as able to converse upon them, are, that she was a woman of more than commonly clear and enlarged views of them; and that, in an argument for the truth of a Bible doctrine, 'Mrs. James Thompson' would have been able to wind around her little finger some of our modern sprigs of new divinity; and like Priscilla of old, with her husband Aquila, could have 'expounded unto him the ways of

God more perfectly.' Would that all the men and women in our Churches at the present day, were as intelligent, discriminating, and experimental in their Christian views and habits, as were those of a half-century since, like this worthy couple, Mr. and Mrs. James Thompson."

III.—MISS CLARINDA THOMPSON.

This young lady was the eldest daughter and first child of the parents whose history is given in the preceding pages. She died at the age of twenty-three. The only materials for a sketch of her life and character are derived from the following narrative of her last illness, hopeful conversion and happy death, as given in the Connecticut Evangelical Magazine:*

"A true record of the triumphs of religion, in the day of death, is calculated to produce a happy influence on society, by recommending to gay and inconsiderate youth, in the most feeling manner, a life of early piety. I am, therefore, induced to communicate the following imperfect sketches of the life and death of a young lady; being real facts which happened a few years since. Louisa (for under this name I describe the person, the circumstances of whose death I am about to relate) was born of reputable parents, who lived in a country town in Connecticut, and were professors of religion. As might be expected, in the enjoyment of such advantages, she was early instructed in the doctrines and duties of religion. She was a very docile child, possessing a lively and ingenious fancy, a quick discernment, and a clear judgment. At twenty years of age, her figure was agreeable; her manners pleasing, having been improved at a boarding-school in a distant town; and her prospects in life were such as the world call the most favorable and happy. But though, from her education and good manners, she paid decent outward respect to religion, at this age; it did not appear that she had any real experience of its vital power and heavenly consolations. Dress and show, and the amusements of youth, seemed to banish from her mind the plain duties and more substantial joys of religion. She then seemed not to comprehend a Saviour's ineffable love, nor considerately to feel a sinner's guilt and wretchedness.

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* Vol. II., p. 306, &c.

"Returning home, one rainy night, from a ball, she took a hard cold, which brought on gradually a consumption, of long duration. Though this flattering disease, which so commonly deceives those whom it afflicts, often encourages the hope of a restoration to health; yet, as affording Louisa retirement, her active mind was turned to the great duties of religion, and the weighty consideration of changing worlds. She became serious, prayerful, and desirous of Christian conversation. She read considerably, gained a general knowledge of the great gospel doctrines, and became awakened to a tender sense of her deplorable condition, as a guilty miserable sinner, who had greatly abused her religious opportunities and privileges. Her conviction of sin was not accompanied with such legal terrors, as is sometimes the case with awakened sinners in times of great religious revivals; but it seemed to flow from an enlightened understanding, and a full belief of the necessity of regeneration, as preparative for admission into the kingdom of heaven. She, at length, admitted the hope of having experienced this desirable change. Her anxiety and distress were removed; and she appeared to be filled with tranquillity of mind; daily rejoicing in Christ, and often speaking with delight of the wonders of redeeming love. She obtained the religious diary of an eminent Christian, which she often read with pleasure, feeling her own experiences corresponding in many particulars.

"At this period, she looked forward to an approaching day of death with great tranquillity of mind, and possessed a readiness to die, at God's will; appearing to have the most lively hopes of joining glorified saints and angels in heaven, in singing 'the song of Moses and the Lamb.' The distance of time prevents me from distinctly recollecting many of her own words, which were, some of them, peculiarly expressive and interesting. She lamented that she had done so little for God and the interests of religion in the world; and that she had spent the most interesting and impressible period of this life in walking in a vain show. She longed to redeem that precious time, which had been inconsiderately wasted in the vanities of youth; but knowing this to be impossible, her only refuge was in the all-sufficient righteousness of the great Redeemer, whom she believed to have been 'wounded for our transgressions, and bruised for our iniquities,' that with 'his stripes' the penitent believer 'might be healed.' During her sickness I frequently visited her, and conversed freely with her upon the nature and duties of saving religion; and upon her own views and hopes beyond the grave. A few days before her death she sent for me, for the last time, to come and pray with and

for her, as she expected daily to die. I found her greatly debilitated in body, (her voice reduced to a kind of loud whisper,) and threatened with every appearance of speedy death; but her understanding was sound, and her mind completely tranquil. Finding her elated with spiritual joys above the terrors of death, and fully sensible of its near approach, the conversation chiefly turned upon the interesting nature of a change of worlds. I told her that death would close her probationary state forever; that as she died, a sinner or a Christian, so she would arise, and be found in the day of judgment, and so she would remain to all eternity. She appeared to be fully aware of this; and in substance replied, that she hoped she had humbly and seriously considered the matter. I then told her, that if she was deceived in her hope of being interested in Christ, in whom she now professed to trust with so much confidence, when she should come to appear before the great Searcher of all hearts, her professions here would be in vain, and she must fail of being an heir of salvation. She in substance replied, that she felt this to be a very solemn thought, and a most weighty consideration, and which had considerably tried her mind; but that she felt that full belief and joy in Christ, which she could not think to be a delusion. I told her that death was in its very nature terrible to man, as separating the soul from the body, and closing our eyes upon our friends, the world, and all its enjoyments; and asked what impressions the thoughts of it made upon her mind. She replied, 'I have no desire to live any longer in this vain world. I see nothing in it worth living for. I am not afraid to die, nor am I afraid to be dead. My friends I leave in the hands of a merciful God. I hope to see them again in a better world.' She spoke these words in a most sweet and tranquil manner, expressive of the genuine feelings of her heart. To see and hear a person of her age, natural talents and improvements in life, with the most pleasing worldly prospects before her, yet feeling herself to be on the very brink of the grave, converse in this humble, rational, resigned and tranquil manner, on death and the prospects of eternity, naturally impressed the mind of the beholder with a deep sense of the propriety of Balaam's wish, 'Let me die the death of the righteous, and let my last end be like his!' How great must be the power of religion, how lively its joys, and how strong its faith, to raise a naturally timid, feeble mortal, in a triumphant manner, above all the terrors of death!

"But the trying moment, which like the refiner's fire, tries all hearts, was not yet come. Perhaps, thought I, this bright star in

the gospel firmament, will yet go down in a dark cloud. Let me wait, and watch its last appearances. A few days after, having sat up some time in an easy rocking-chair, she was led to her bed, and gently laid upon it; upon which she immediately appeared to be dying. A friend standing by her, told her she was dying. Louisa turned her eyes upon the person with a wishful look, accompanied with a tranquil countenance and a gentle smile of triumphant joy, and clasping her hands together, spake with an audible voice, 'Oh, blessed! blessed!' Meaning by these words, as was supposed, to express the greatness of her joy in dying, in the strong and pleasing hope of entering immediately into glory. She then died in a moment, without a struggle or a groan.

"'Ah lovely appearance of death,
* * * *
How easy the soul that has left
This wearisome body behind.'

"If ever the appearance of death was lovely, it was lovely in Louisa. Oh redeeming grace, how superior thy glory! Never did vain philosophy yield up the immortal spirit to the almighty Creator, with such composure, dignity, and sweet resignation, joyfully anticipating an immediate entrance into the paradise of God. Louisa's faith 'overcame the world.' She 'knew in whom she had believed.' She trusted in the covenant mercy of the living God, and in the all-sufficiency and glorious promises of the great Redeemer. She was truly a pilgrim on earth. She sought an heavenly country, fearless of the usual terrors which are experienced in the valley of death. 'Blessed are the dead which die in the Lord.'"

IV.—MR. CHARLES J. THOMPSON.

The estimable young man whose name is given above, was the second son of Deacon Augustus and Mrs. Kezia Thompson. He had advanced in his course of collegiate education into his Senior year in Union College, Schenectady, New York: with his heart fixed upon the Christian ministry as his profession. He died in 1823, at the age of twenty-three. His history is derived principally from the following sources. First, a letter of reminiscences respecting the family

of Deacon Augustus Thompson, by an intimate female friend and associate of the daughters, Mrs. Lucretia L. Day. Second, a letter from the Rev. Joseph Harvey, D. D., many years pastor of the Church in Goshen. Third, letters from intimate Christian associates in study, while Mr. Thompson was a member of College. Fourth, his own letters, written principally while in College.

The letter of Mrs. Day properly comes first in order, in the construction of the present chapter of this memorial; since it commences with his early youth. It was addressed to one of his surviving brothers.

"To your request 'that I would favor you with hints at least respecting the qualities which your brother Charles displayed as a schoolmate, and a member of the social group in our native town, with which I was conversant;' and whether 'in his case, the change at the time of his hopeful conversion was marked in the eyes of his associates?' I would reply:—

"Your brother Charles was near my own age, and like your dear sisters, a school companion and friend. He was a good scholar, punctual in his attendance, obedient and respectful to his teachers. From childhood upward, he was remarked for modesty and amiability. His native diffidence gave a dignity to his manners unusual in a lad. His deportment was unassuming but manly. His society was always sought in our youthful social gatherings, and no one seemed to enjoy them more fully than himself.

"His filial reverence was often remarked by our young circle; and more particularly, as his parents, at that time, somewhat differed from the sentiments of the age, with regard to permitting their children to mingle in gay, fashionable amusements. On one occasion, when his associates were to unite in a village ball, he was exceedingly anxious to join the party. Much solicitude was manifested by them, that he should attend. He frankly expressed his desire to do so, and the pleasure it would give him could he do it consistently; 'But,' he added, 'it would grieve my father, and I shall remain at home.'

"I am confident your brother Charles was very free from the faults and follies of youth. Not that he did not possess all the native vigor and activity, the playfulness and energy of boyhood, but 'trained up in the way he should go,' by Christian parents, he never put them to shame. So correct was his outward deportment, that there was not, to my recollection, any visible change in that, at the time of his hopeful conversion. But the inner change in his whole

tone of thought, feeling and conversation, was 'marked by his associates.' At his conversion he had consecrated himself to the service of his Saviour, and from that time went steadily forward, in his own unobtrusive manner, preparing himself for usefulness in the Christian ministry; and until disease prostrated his health and strength, and led him to 'glorify God' in the retirement of a sick chamber, his rapid progress in mental culture and in the culture of the Christian graces, was the subject of commendatory remark by the aged and the young who enjoyed his society.

"'That life is long, which answers life's great end.'

"To those who knew him, his loss seemed great to the Church of Christ—as it truly was to the friends who loved him—that one so full of promise for future usefulness should be cut down in early manhood. But He who 'seeth the end from the beginning,' and 'doeth all things well,' best knew who should 'go before,' and who remain to bear the toil and heat of the day in winning souls unto himself. And is it not possible that his early removal led to a more entire consecration by his afflicted parents of their remaining children to the service of their God; and that they felt their responsibility greatly increased by the removal of a co-worker and brother beloved in the Lord's vineyard? For him to die was gain.

"May the contemplated memorial of him lead the young to follow his example so far as he followed Christ; and may grace be given to his brethren who minister in holy things, to preach the pure gospel with which he was nurtured and admonished in childhood, 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.'"

The graphic pen of Rev. Dr. Harvey, giving the second sketch, is as follows:

"Among the smiling faces that constituted the family group of Mr. Augustus Thompson, when I was first introduced to it, that of Charles was conspicuous and attractive. The expression of his countenance, as indicating amiableness, honesty, and intelligence, became indelibly imprinted in my memory. And were I a painter, I believe I could to-day draw an accurate likeness of his features.

"I recollect no incident of particular interest in his history, so far as it fell under my observation, until the fall of 1820. For a number of months previously, a particular interest in religious things had been manifest among some classes of the inhabitants of Goshen. But the youth generally seemed to stand aloof, and to be in a great

measure indifferent to the work. Under these circumstances I took occasion, one Sabbath after public worship, to say to the youth, that I had a particular desire to see them together; and for that purpose I would invite them to meet at my house on such an evening the ensuing week. They easily conjectured my object; and a few, who felt that they could not, with due respect to me and their parents, avoid the meeting, yet felt reluctant to place themselves in a position for personal inquiry into their feelings; which they foresaw would be the consequence of the attendance of a few; and they began to be in trouble. The ways and means of extricating themselves from this dilemma, were the subject of consultation among them in the evening after the invitation was given out. The conclusion was, that they would make an effort to rally the youth from every part of the town, and fill the house so that personal intercourse should be impracticable. Charles entered into the execution of this plan with zeal, as I afterward learned from himself. When the evening came, to my utter astonishment—having then heard nothing of the plan—I saw the youth collecting in crowds from the most distant parts of the town, far and near. I said, 'What means this? Has God poured out his Spirit on all of the youth? or is something on foot of another character?' My house was filled. I was taken by surprise, having made no preparation for a public address.

"I, however, made up my mind to trust in God, and go forward the best way I could. I made my way into the front-room, through a closet door from my bedroom; the hall being crowded so as to be impassable. I cast my eye around the room and was soon satisfied that some under-current was running. A general aspect of levity was apparent. I proposed prayer, and followed it with a few desultory remarks. Before I had closed, the whole appearance was changed; and a more solemn place I never witnessed. As nearly as I could ascertain, about twenty, who gave evidence of piety, in the result, dated their first impressions from that evening. Some were thus brought within the reach of truth, who could not have been induced by any other means to attend such a meeting. It was 'the Lord's doing.' From that evening Charles became decided in his feelings of interest in the subject of religion. He had been, perhaps, somewhat impressed before; but that evening sin was set before him in a new light. What he had done, in regard to the meeting, the motives from which he had acted, all came in to convince and humble him, and I trust were made of saving good to his soul. A short time after, the youth set up a meeting by themselves in that same room.

They met there for prayer and praise during the intermission on Sabbath days. And never did I hear such sweet singing, and never expect to hear in this world, as I heard from that room while I sat in my study. Charles was a leader in these meetings, and appeared while he continued with us, to be an active, growing Christian.

"It was my happiness to be his teacher in most of his preparatory studies for college. He was a good scholar; and bid fair to make an eminently useful man. But God had otherwise determined. The consumption was commissioned to cut him off in the morning of life. After watching his decline through its course, I was present by his side at the last scene, and at the request of the family I closed his eyes in death; with the joyful hope of meeting him again ere long, where dying is not known. The nature of his disease prevented his being able to communicate his feelings in the closing scene. He appeared well and consistent, as a Christian to the last, and I have no doubt rests with Christ among the redeemed family above. I preached a discourse at his funeral, from the words, 'Young men exhort to be sober-minded;' endeavoring to set forth the advantages of early piety, as illustrated by his example."

The next letter of recollections of Mr. Thompson, is addressed to one of the surviving brothers, by the Rev. Herman L. Vaill, who was at that time a student of theology.

"My reminiscences of your brother Charles are confined to but a very brief portion of his life. I had but partial knowledge of him until the summer of 1821. He was then in the Junior year, I think, of his college course; and spent several weeks at home in Goshen. I then saw him often, and formed a very pleasant acquaintance with him, and a special friendship for him. In the spring of the next year I saw him occasionally, and so on through the summer; but he was then suffering from a deep-seated and rapid decline, which hastened to a fatal termination with melancholy and fearful speed. You know its issue. Your brother was cut down, (as we should say, prematurely,) like corn which would have ripened, had it not been cut off by an untimely frost. He was very near the point of graduation when disease laid hold of him. He held, as I believe, a highly respectable rank as a scholar; was peculiarly amiable as a man, greatly appreciated as a friend, and beloved as a Christian. I well remember his appearance; just about medium stature, of fair proportion; very dark hair; a speaking face and eye; pleasant and companionable in his social bearings, but sedate and thoughtful in his general deportment. I know also that his parents, and pastor, and

friends, and the Church in Goshen, expected much from him; looking forward to the time when he should become a preacher of the gospel of Christ. But God saw fit to give him employment in a higher sphere of action than that which we occupy. I have no doubt but that for more than a quarter of a century, as we reckon—in a world where years are not counted, and where consumption never brings decline and death—that departed brother of yours and mine, has found enough to do, to admire, and to enjoy, among the ministering spirits who surround the throne."

Rev. Henry V. D. Johns, D. D., of Baltimore, Md., under date of Dec. 2, 1852, thus writes of Mr. Thompson to one of his surviving brothers:

"In reply to your kind letter, allow me to assure you of the pleasure it gives me to hear from a brother of my former room-mate and friend, Charles Thompson. The incidents recited in your communication are fresh in my memory.

"I have often reverted to that vacation spent in Goshen, as one of the bright green spots in the wilderness of life. It refreshed both body and spirit. The bracing air of your hills and the blessed influence of your home, left their impression many—many years.

"But to speak of your amiable and kind-hearted brother, brings a gush of feeling from the memories of the soul. Dear young man! I loved him as a brother; and never knew him perform a single act at variance with the strictest rules of propriety, either as a man or a Christian. He was one of the most guileless and unsuspecting of our youth. He seemed to possess a remarkable equanimity of feeling, and to have cheerfulness without frivolity, and seriousness without gloom. His intercourse with our fellow-students, surrounded him with friends, who all knew where to find him, and what; for he was as firm as a rock in adherence to what he deemed right. I have reason to believe he ranked well as a member of his class; and had his health permitted, might have secured a high position as a scholar. But his happiest hours were in the society of the pious members of the college, and particularly when he met them in our circles of prayer. Here he was at home, and seemed to breathe his native air, and to be free and fervent. Seldom have I known one who appeared to enjoy the exercises of our holy hours, more than your brother. So he lived onward from the day our acquaintance commenced, until he retired from College. I most gratefully acknowledge my obligations to his example, and the benefits I derived from intercourse with him. Religion was then at a low ebb in Union College; and amid much that tended to endanger what piety was there, your brother's

example can not and ought not to be forgotten. For him—'to live, was Christ.'

"When I heard of his declining health, I was not surprised. He was extremely delicate while in College. The seeds of his disease were doubtless germinating at that very time. But God had made him ripe for heaven, and in His own time and way, removed his gentle spirit to its more genial sphere.

"My dear sir, let us strive to follow him as he followed Christ. Let us, as Edward VI., of England, said to his uncle Somerset, 'Live to die, and die to live again.'"

The following letter, addressed to the family of Deacon Thompson, immediately after the intelligence of the death of the son and brother Charles had reached his friends in college, will indicate the esteem and affection in which he was held there, and the deep sympathy with which they entered into the grief of his relatives, at his early removal out of life:

"DEAR AND AFFLICTED FAMILY:—Permit a stranger to address you at this melancholy crisis, when it has pleased your heavenly Father to call your brother and your son from the circle of his class-mates, and from the bosom of his family.

"Charles and myself entered college at the same time, joined the same literary society, roomed near to each other, sat close together in the class, and cherished for each other a strong and uninterrupted affection. At nine o'clock in the evening, we used to have prayers in some room, where all who chose attended. Here we have kneeled while supplication was made to the throne of grace. These things being so, you will not be surprised to learn that the news of his decease which reached me by the way of Mr. Robbins, a few days ago, very deeply affected me. It scarcely seemed possible that he was no more, yet it was true. O Lord, why was he taken and I left? Even so Father, for so it seemed good in thy sight. I knew that the Judge of all the earth had done and would do right. I tried to pray that his dear friends and relatives might be supported under this affliction, and that this dispensation might be sanctified to them and to his class-mates. I think I have heard that you are all, or nearly all, the followers of the meek and lowly Jesus. If so, you know where to go for consolation, and I do hope that you have found it; and that you can say, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' Even if we are real Christians we need chastening for our sins; and though for the present it

may not be joyous but grievous, yet we know very well what the Scripture says it will do for us. Now if we are wise we shall not indulge too much in grief, but exhibit to the world true Christian resignation in all our deportment. Let the world see what true religion can do for us under our trials; let our light shine a great deal more brightly before the world, and let us give tenfold more diligence to make our calling and election sure.

"Charles has gone. He will not return to us, but we must go to him. Thanks to our God we need not mourn as those who have no hope. Oh how happy, we have reason to think, he is now! If he was not deceived in his hope, he is associated with angels and archangels, and the spirits of just men made perfect. And if we are only true Christians, we shall, in a few days more, be with him, see him as he is, where all tears shall be wiped from our eyes, and where we shall never experience the pain of separation. Let us then possess our souls in patience, multiply our deeds of charity and labors of love, set our affections more entirely on things which are above, where Christ sitteth on the right hand of God, and so live in all respects, that when we die, our death may evidently be that of the righteous.

"I have but little time to write, and indeed I do not know but I ought to ask your pardon for taking the liberty to write at all. I was writing to my friend Mr. Vaill, and I did not know but I might afford you a few drops of consolation, by telling you how much I loved your dear Charles, and that there are many here who heartily sympathize with you in your loss; so I enclose this in one to Mr. Vaill. Mr. Thompson will doubtless inform his family, that as soon as the melancholy news reached us, a special meeting of the society to which Charles belonged was called; and a vote was passed that the members wear crape on the arm thirty days, in token of their respect for their deceased class-mate.

"Thus, my dear friends, you see the respect which the memory of your son and brother commands at this seat of science; and you may console yourselves with the assurance that his conduct, so far as I have ever observed, was truly Christian. Oh! methinks that thanksgiving should be rendered to the Father of your mercies, that Charles did not, as he was once tempted to do, put off the concerns of religion till he got through college. And if you have any surviving friends, or relations, who are out of the ark of safety, you ought to be excited to diligence and prayer for their salvation.

"Wishing you long and useful lives in this world, and praying that if we never see each other on earth, we may meet in heaven.

I am, my dear friends,

Yours in the bonds of Christian fellowship,

GERRISH BARRETT.

"To the family of Mr. Thompson, Goshen, Conn."

The following note from the venerable and Rev. Timothy M. Cooley, D. D., of Granville, Mass., though written at a period so distant from the time of Mr. Thompson's decease, yet indicates impressions respecting his general character which compare well with those which were made upon the minds of the friends already quoted:

"REV. AND DEAR SIR:—About thirty years ago, Charles J. Thompson, of Goshen, Conn., was a resident in my family, on studies preparatory for college. He was not long with me, but for reasons which I can not assign, my recollections of young Thompson are *vivid.* Although scores and even hundreds of young men have been with me since, in similar pursuits; and among so many it may seem difficult to select and characterize an individual; yet my reminiscences respecting my amiable pupil of whom you inquire, are distinctly as follows. I think he was not at that time pious, and I can not now say whether he was the subject of any special religious impressions. He might have been, and yet the fact might not have come to my knowledge; although my pupils have ever been encouraged in free access to their teacher, in the concerns of their *eternity!*

"For his personal appearance, he was prepossessing. His talents were of the first order. And as far as his disposition and cast of mind were developed, he appeared to me to possess ingratiating manners and amiability of character. I can state no *facts* respecting him, and I am happy to add, that, in my view, NOT A BLEMISH RESTS UPON HIS FAIR REPUTATION.

I remain, my dear friend and brother,

Most truly yours,

TIMOTHY MATHER COOLEY.

"GRANVILLE, June 13, 1849."

A brief note from Mr. John L. Porter, of Goshen, of recent date, gives a few additional recollections of Mr. Thompson, and is addressed to his brother William.

"When I came to this town, your brother Charles was one of my first acquaintances, and we soon became intimate friends; and I ever

found him true, sincere, and ardent in his friendship; possessing those generous, noble, and humble traits of character, that one could but know him to love him.

"That he was obliging in his disposition, the many little acts of kindness to me bear testimony. I have often heard it remarked by his youthful companions, that when he had an opportunity to do them a favor, it seemed to come from a generous heart, acting out itself, and not prompted by some sinister or selfish motive. After he became hopefully pious, religion appeared in his letters, in his conversation, and in his actions. Well do I remember the many conversations he used to have with me and others of his youthful companions, urging upon us the importance of immediate attention to the subject of religion."

A valued female resident for many years in the family of Deacon Thompson, thus writes of him:

"My recollections of his childhood and youth are very pleasant. I never knew any fault in him, but considered him a youth of excellent character, and fine promise in the acquisition of useful knowledge. His early piety and agreeable deportment endeared him to a large circle of friends. His early death, abruptly terminating his college course, seemed deeply afflictive, and constituted one of those providences which are inscrutable to human view, but which we may rest assured was ordered in infinite wisdom and love."

Individual character has some of its most true and natural manifestations in letters to friends, especially to family relatives. The sentiments, affections, and modes of thought, have their expression, for example, by the student son and brother when he writes home from College, much as when he is in the free and pleasant intercourse of the family home. These thoughts have been suggested by the perusal of the letters of Mr. Thompson to his friends. It will be a proper conclusion to the present sketch, to give a few extracts from those letters, as they illustrate his character and habits, social, filial, fraternal, Christian; and his sentiments and feelings as a student.

A wedding scene, and the bridal parting, June 20, 1821.—Writing to one who had been for several years a member of the family, he says: "The long expected wedding took place last evening. Although it was rather unpleasant, I believe all attended who were invited; which filled the south room, besides fifteen or twenty in the middle room. Mr. J. officiated, much to the satisfaction of all; and received fifteen dollars for his services. The preparations were good, as you know of course; and the company were well enter-

tained, and separated at an early hour. On Saturday they left town. H. left Goshen and Goshen friends, many of them probably for the last time. It was trying to her, and affecting to all, when she came to leave that home where she had so long lived, and to part with those friends whom she so much loved. When I saw the parting scene, I could not help reflecting on one much more trying, which will soon come. Thought I, if a temporary parting causes such anguish, what bitterness of despair is just before multitudes, and perhaps some of this family."

Parting with a young friend, Aug. 5, 1821.—"Friend Stone has left us. I carried him to Bethlem. He appeared to take a deep interest in the subject of religion. 'It is doubtful whether we meet again this side the grave,' said he, 'but may we meet in heaven.' I suppose he has left this part of the country without much expectation of seeing it again. And I shall soon leave my home and friends, my all; whether to return again or not, is with Him who rules our destinies. But I wish to go not for the sake of leaving home, or with the expectation of enjoying myself better; I hope it is that I may be better fitted for usefulness in the world."

A visit to Ballston, New York, Feb. 23, 1822.—"This morning I returned from Ballston, having spent two days and nights there very pleasantly. Found the Judge well, and in good spirits. Harriet is not very well; has not enjoyed good health since she came to that place. They live very snugly and comfortably, having their house handsomely furnished."

"As to the latter part of your epistle, I shall not tell you anything how it affected me, nor what Johns said, observing the smile play upon my countenance; so you will not have opportunity to retort. How we will talk of that when we meet."

Fraternal interest in the studies of sisters, Nov., 1822.—"You know not how much pleasure it afforded me to learn the course you have taken in your studies. I am persuaded that you are determined to become mistress of the branch you have taken up; and a most important one it is. All I can say is, be thorough in each part, and it will become pleasant. It gives me feelings difficult to describe, to hear from one and another of you, what advantages our family can have, for instruction. That a kind Providence has bestowed the means, and given the disposition thus to improve them; to consider how much our future usefulness and happiness depend upon the improvement of them, and the great danger that in some degree they will be misapplied,—must excite interest. We are indeed old enough

to see the use and necessity of improving every opportunity; but when we look back and see how much time has been wasted, we ought to exert ourselves that those of the same age, should not follow our example. Much may be done to remedy this, by endeavors to interest others at such an age in what is useful. I think you may do much in this way with our youngest brother. That frank inquisitive turn of mind, should be cultivated and gratified when it can consistently be done. I have often thought that his candor, thoughtfulness and penetration, were bestowed for no ordinary purposes, and we know not how great influence whatever is now inculcated may have."

To another sister, on the same subject, Feb. 22, 1823.—"You do not know how much I was gratified by receiving a letter from you. The familiar style in which it was written, was such as I always like. I wish you to cultivate this natural familiarity of style, for it will always please. You observe that you have been much attached to the scholars of the school this winter. That friendly feeling, of which this is the effect, should be cultivated, for it is that which renders society a blessing.

"As you have left school, there is danger of forgetting those studies to which you have attended. School teachers often advise their pupils to review their studies when they leave. This is good, so far as it goes: but it is rather a dull task to sit down over studies with no other view than to keep them in mind. I would advise to prepare a book, and write down the most important things in each branch; not by copying, but recollecting what you know of each. These things I know will appear difficult at first, and this deters many from attempting anything of the kind. But a little perseverance will overcome all; and I know that you have perseverance enough, so I hope you will do it."

Remarks on Rev. Mr. Emerson's School, March 15, 1823.—"I rejoice that you design attending Mr. Emerson's school next summer. There are pleasures and benefits in the acquisition of science, which no one knows but from experience. Mr. Emerson's system I admire for this: that it does not create a disgust for the duties of social life, which is justly chargeable upon most seminaries; and even upon some which profess the contrary. I believe that he imparts the solid principles of science and religion. An acquaintance with the sciences, and a theoretical knowledge which made those of the last generation respectable, will not answer our purpose. A knowledge of the sciences is rapidly increasing; and by this and

other means, light is thrown upon revelation, And the objections to religion are brought on different grounds. Now it is necessary for the Christian who would enjoy peace, to be fully established, and able to defend the doctrines he believes. This can not be attained without having the mind somewhat disciplined, and also directed to this particular subject.

"These advantages you will reap, from close application, at his school. We will converse upon this when I come home. By the by, I shall spend my time *at home*, for I have an Address to the Adelphi Society to write, and a number of books to read."

The heart of the student brother, Feb. 23, 1823.—"Yours, dear sister, of the 16th, I have just read; and if ever a renewed assurance of a sister's love and friendship afforded pleasure, surely this did. It is a feast, after having pored over one's books day after day, and night after night, to receive a letter from home; which will awaken a thousand tender recollections of things long since past, and arouse the mind from the kind of reverie, to which a student is subject, from close application. I should be happy in being oftener gratified in this way."

Home feelings of a student at College, Oct., 1821.—"And now I begin to charge you, sister Ruth, to write soon, and to tell me what the children and neighbors are doing, with a thousand little particulars; and not think that because I have gone to college, I wish to know of nothing but geometry and Greek roots. Write just what you please, and you need not show it to any one."

June 28, 1822.—"I look forward with pleasure to the time when I am to see you again, dear sister, which may be three weeks from to-day. Commencement is on the third Wednesday of this month. Mr. Johns and myself have concluded to leave this place the same evening for Albany. The next day we shall go on to Goshen; and if it is convenient, I wish that William would take a horse and wagon and ride up to Canaan, where the stage turns off towards Norfolk,—calculating to be there as soon as the stage, which, I suppose, is about noon on Thursday."

Feb. 27, 1823.—"I shall from necessity, spend the approaching vacation differently from what I have generally done. I have an Address to the Adelphi Society to write, and perhaps for another; and considerable reading to do, meanwhile, which will occupy the principal part of my time, so that I shall have but little for visiting. I make this remark that you may make your calculations accordingly. Not that I have lost all affection for the companions of my youth,

or do not intend to visit them; but that I shall have little time to devote to that purpose, and wish no calculation made respecting it. I anticipate much enjoyment in the family circle, much from your society, sister Ruth. And since we know not what the calls of Providence may be, we ought to improve all opportunities for conferring upon whatever relates to this life, or that which is to come. Life is short, and what we do must be done quickly. Let us then improve all our time in acquiring knowledge and rendering ourselves useful to others; and with all be constantly cultivating the spirit of piety. This will cheer us along the journey of life, will smooth the bed of death, and prepare us for an entrance into that world where sin and sorrow are done away. Let us then pray, dear sister, that we may each so spend this fleeting life, that we shall be prepared for that kingdom reserved for the just in heaven."

Anticipations of a student.—"Seeing a class about to graduate, and knowing the feelings of many of them, I am led to anticipate the time when I shall leave this institution, and feel a kind of regret that it is so near. But when I reflect that I am not here for my personal pleasure merely, but to prepare for usefulness; that I have my duties to perform in the world, upon which I ought to enter as soon as prepared, my feelings are of a different nature. The more I think of this, the more I am convinced that it is the duty of every one to be active in whatever station Providence has placed him. I was struck with an observation of Dr. Nott the other day: 'Young men,' said he, 'you are commencing a train of thought which will continue to all eternity.'"

Avoidance of temptation to seek distinction.—"The evening previous to next Commencement, dear sister C., there is a Junior exhibition, in which two from each of the societies take part. The orators are chosen by the societies. Some of the most influential members of the Adelphi Society, to which I belong, solicited my permission to put me up as a candidate, in which case I should have been Junior orator. My reasons for not acceding to the proposal were these: I should, of course, lose a great part of next session studies, which are important; should receive little advantage for accepting, * * * and should have suffered some anxiety; all, for an honor which would be of little consequence afterward; and probably should have lost my membership in the Phi Beta Kappa Society, which I shall probably get, the first election,—and which is not only an honor, but a real benefit. You may possibly think this egotistical. If so, it does not answer the end for which it is written, which was

to let you know what my standing is, so that you can judge what improvement I have been enabled to make."

College friendship, March 15, 1823.—"I was most happily surprised this day, by the arrival of my good friend Johns. And if ever heart was rejoiced on such occasion, mine was. There is something in that man I love; and I envy not the man whose stoicism has degraded him, or as he would say, elevated him above such joy. May my heart never be so frozen, that I can not feel a thrilling ecstacy on such occasions. His health is almost entirely recovered. He looks like another man. He will remain here until he graduates. He sends much love to the family."

Thoughts respecting the dying.—"Dear sister, you have just visited the sick bed of a fellow-youth. She must soon bid adieu to all below; must soon leave her youthful associates not only to mourn her early exit, but to hear or reject one more warning voice, to prepare for an early grave. Oh! that it may be a voice which shall whisper to every conscience, Thou too must die."

Recognition of Providence.—"Give my love to father, and tell him, Yes. Even my short experience here has taught me that, by a complete contrast. At first I was pleasantly situated, enjoyed good health, and had ambition enough. But in a few days the scene was somewhat changed. On Friday, 11th, I was seized with cold chills and pain in my head. I was not much alarmed at first, but bundled up, made a large fire, and thought to get warm. But it had no effect; my chills increased. My room-mate came home, and was quite alarmed; called a physician, who said that I was attacked with the bilious fever. He immediately applied the usual remedies, and prevented its settling, so that in a week I was able to study again. Thus by a kind Providence have I been preserved from threatening danger, and have been led, as I would hope, in some measure, to realize that He has done it."

Christian responsibility.—"What a responsibility rests upon professors of religion; and how ought we to act under it. I hope that in C——, they are waking up to a sense of duty. How many immortal souls are continually going into eternity who are our neighbors, and whom perhaps we never have warned of their situation. With what feelings should we meet them, should their spirits return and charge us with such neglect. It appears to me that these considerations should be continually before us, that we may go on in the performance of our duty with firmness, leaving the event with him who orders all events."

Encouragement to prayer.—"What encouragement have we in the word of God, to persevere in our cries for mercy! And if we have not this spirit of prayer, we do not really wish for a revival. For who can sincerely wish for a thing and not sincerely ask for it? And if we have not this spirit, we are not prepared for an awakening among sinners. For God is ever ready to pour out his Spirit on those who are ready to receive it; so that our prayers do not change his purposes, but only prepare us to receive the blessing."

Trust in the promises.—"How ought it to lighten the burden of the way, when we read the precious promises made in the Scriptures to those who continue to the end. Let us not complain of the way, for what but our sin makes it so difficult? Humility then should take the place of discontent."

Proneness to depart from God.—"What a world of sin have we within us, a continual disposition to get away from God and eternal things. And how little influence does the omnipresence of God have upon our hearts. What infinite mercy that we are spared a single moment; yet, how inclined to be proud and to take some credit to ourselves. God grant that you, friend Delia, be kept from these evils; be preserved by his care through life, meet a peaceful death, and be received to his glory at last."

Secret prayer.—"Do you not find great comfort, friend D., in secret prayer? and do you not then feel a nearness to God, which you do not feel anywhere else as in the closet? If I know anything about coming to the throne of grace, it is when alone I call upon his name. How constant ought we to be in this duty. I believe we ought to have stated seasons for the performance of it; but there are many times in a day, in which we might be sending our voice to heaven, which perhaps we spend in idleness or folly. I hope you are more inclined to improve such seasons than my foolish heart seems to be."

Solicitude on the surrounding spiritual condition.—"From Henry you will learn more respecting the state of things here, than I can tell you. He has probably told you that there is not so much religious interest as there has been, and that professors of religion are more stupid. May the scene soon be changed. And how is it in C——? Are there some in that place who are waiting for the salvation of Israel? Oh, that Christians there would arise and call mightily upon God that he would save them."

Interest for a fellow-Christian.—"And how do you get along with your heart? Do you find it a fountain of pollution, from whence are

wont to flow the lurking streams of sin and death? Do ten thousand temptations come by ways before unthought of, and take you by surprise? Do unholy passions sometimes rise up and plead for indulgence? If so, then you are too like myself. I find within a strong compound of sin and folly, which makes me sometimes almost cry out, 'who shall deliver me from the body of this death?' I hope and trust that if we are both Christians, you have made much greater progress in the divine life than myself, and that you will continue to find this the only pleasant way. 'Watch and pray, remembering that there is a warfare to be accomplished within ourselves, before we can attain the crown of glory.'"

Interest in religious meetings.—"We have some additions yet to our room meetings, and a peculiar spirit of friendship and freedom. May this long continue."

Interest in revivals.—"I rejoice, I believe, to learn from you, that the revival continues. I hope that the young people begin to attend to the concerns of the soul. Walk circumspect before them: that is the loudest preaching. You mention that there is some alteration in Litchfield. How ought it to rejoice the hearts of all, who hope that they have any love for the cause of Christ, to hear of its prosperity. Connecticut is truly a favored land. But what a dreadful woe awaits those who misimprove this day of grace. Tell me of the state of the Friday evening and Sabbath noon meetings. Let us rejoice that there is a day of redemption to those who love the Lord; and see to it that we are of that number. I am rejoiced to learn such tidings from Sheffield."

"It must be very encouraging to Mr. B., to see his labors thus blessed by the Lord. And it is truly a delightful spectacle to all who love the cause of Christ, thus to witness the operations of the Holy Spirit, in the conviction and conversion of multitudes."

Day of prayer for Colleges, Feb. 27, 1823.—"Honored father, having spent a most interesting day, I feel inclined to communicate the cause of this happiness to you; hoping, indeed *knowing*, it wil not be uninteresting to you. Perhaps you noticed the proposal in the Recorder, to the various literary institutions, and to the churches in general, to observe this as a day of fasting and prayer in behalf of our Colleges, that God would pour out his Spirit upon them, and bless them. It has been observed here this day; and I hope not in vain. The faculty, and those students so disposed, met in the chapel at 8 o'clock in the morning, when Dr. Yates and Prof. Proudfit made remarks and prayed. Notice was given at the close, that the students

would meet at noon. We did so, and had an interesting meeting. Many seemed much engaged, and another meeting was appointed after tea, when the faculty met with us. Professors Potter and Nott prayed, after which Dr. Nott gave a most excellent address; urging the importance of a Christian deportment and conversation; showing the influence it would have upon others, and noticing the influence which educated men have upon society, and the effect which the conversion of a single individual might have, down to a thousand generations. His whole soul seemed wrought up. He went on in a most affectionate address, and his feelings became so interested that he continued till it was so dark that we could not see him across the room. He then offered up a most fervent petition for the outpouring of the Holy Spirit. There was the utmost solemnity during the exercises. There has been more apparent solemnity in College this day, than on any since I have been here. Whether it shall be like the morning cloud and early dew we can not tell. But we think there is encouragement to hope and pray. And we trust that Christians elsewhere will not forget us, but will earnestly pray, that the seminaries may be fountains, whence shall flow streams to make glad the city of our God. Some things in town are quite encouraging. The conferences are crowded and solemn, although it can not be said that there is a revival. In Ballston there is a revival, quite powerful, and increasing; we hope it may be extensive. I saw a letter a day or two since from Amherst, Mass., which mentioned several revivals in that region; and that they are rapidly spreading. And although some places which of late were all engaged, are now cold and stupid, other churches are awaking, and other sinners still are becoming anxious. Zion is lengthening her cords and strengthening her stakes. This will increase the need of laborers. Hence the importance of praying for literary institutions in particular. I hope, my dear father, that your prayers and those of others with you, when associated in this duty, will be offered up in behalf of this College, and of your unworthy son,

C. J. Thompson."

V.—DEACON AUGUSTUS THOMPSON.

He was the first son and second child of Mr. James Thompson. He was born in Goshen, Conn., March 17, 1770. He made a public profession of religion—uniting with the Church in Goshen—under the pastorship of Rev. Asahel Hooker, Nov. 3, 1799. He was appointed a Deacon in that Church Nov. 13, 1817, under the pastorship of Rev. Joseph Harvey, D. D.; in which office he continued till he removed his residence to Norwich in this State, in 1831. In 1834 he removed, to fix his residence at East, now *South* Windsor, where he spent the remainder of his life. His decease took place, April 7, 1851, at the age of 81. He died a member of the 1st Congregational Church in South Windsor, under the pastoral care of the son of his first pastor in Goshen, Rev. Edward W. Hooker. He had been a beloved and respected member of that Church, at his death, for sixteen years. And though he had not borne office in it, his worth and his usefulness were well appreciated by its members.

What he had been in his previous church relations, that he was in the Church of South Windsor; beloved and confided in, as one whose heart was fixed upon the great interests of the kingdom of Christ; and who was ever "ready to every good work" for the advancement of the interests of the Church, of society, and of the human race.

While it was principally in Goshen, and as a member of that Church for thirty-five years, and under the ministries of the pastors there, that his character as a man and a Christian received its formation and came to its maturity; his "path" as that of "the just," was in the places of his later residence, as the "shining light that shineth more and more unto the perfect day."

Much of the history of Deacon Thompson is derived from recollections respecting him which have been furnished to his family by those who have known and loved him, and taken deep impressions of his excellence as a man and a Christian. Among these will be first given those of one who from her childhood had lived near him, and had long observed his "manner of life." She thus writes to the Rev. Dr. Thompson:

"As far back as my memory extends, your honored father was an acknowledged standard of 'every-day Christian' excellence. 'A man without guile,' was my father's remark of him.* We should as

* Moses Lyman, Esq., of Goshen, Conn.

soon have expected to see the sun turn backward from his course, as that Deacon Thompson should do an unchristian deed. His hospitality and benevolence were proverbial; and he experienced richly this truth, 'there is that giveth and yet increaseth.' In addition to his other virtues he was habitually mindful of the comfort and happiness of others, particularly of the widow, the fatherless, and the needy. He also remembered—what some good people forget—to notice little children. It was his constant practice; and his kind greeting, or smile of recognition, gave pleasure to many young hearts, and prepared the way, I doubt not, for them to receive favorably his instructions, and to derive benefit from his pious example in later years."

The Rev. Joseph Harvey, after a long and intimate acquaintance with Deacon Thompson, thus writes his recollections of him as a parishoner, a church officer, and a Christian:

"In the autumn of 1809, being then employed as an assistant in Morris Academy, in the South parish in Litchfield; and having, on the preceding June, received a license to preach, I was invited to supply the pulpit of the late Rev. Asahel Hooker, then the minister of Goshen, Conn. In the absence of Mr. Hooker, on account of his impaired health, I continued to supply his pulpit the ensuing winter; preaching in Goshen on the Sabbath, and teaching school during the week. In the excursions which it became necessary for me to make every Saturday to Goshen, my practice was to stay with some Christian family of the place, over the Sabbath. In this way, I was early brought into acquaintance with the family of Mr. Augustus Thompson. His house became a home, and he, together with his worthy consort, did all in their power to make my sojourn with them comfortable and pleasant. From that time to his decease, our acquaintance has been intimate, uninterrupted, and to me, exceedingly precious. Indeed, I may say without reserve, that his cordial and constant friendship, taking into account its many fruits, has been one of the greatest comforts and mercies of my life. I thank God, and shall always have reason to do so, that such a friend was providentially placed in the pathway of my earthly course.

"In divine providence it was so ordered, that I was called, in October, 1810, to take charge of the flock in Goshen over which Mr. Hooker had been pastor. I found Mr. Thompson a member of the Congregational Church. And when, through defective health, my predecessor was about to retire, and in accordance with his own expressed wishes, to leave his field of pastoral labor to my care; he

said one day, pointing to Mr. Thompson, 'There is a man in whom you may place entire confidence; he will never disappoint your reasonable expectations;' or words to that amount. And after a trial of forty years, I can say, most fully has the prediction been verified. Though he often exceeded expectation, I never have known him fail of a full redemption of all his pledges.

"Having thus alluded to the ground of my opinion, in an early and protracted acquaintance, I proceed to sketch some of the more prominent traits of his character. Amiableness of disposition, gentleness of manner, a sound judgment, a well balanced mind,—constituting what is called good common sense, discrimination, and decision, were qualities which Deacon Thompson, as a man, possessed in an eminent degree. He was also distinguished for enlarged views of public affairs, and an active public spirit. In all the burdens and sacrifices required for public and social benefit, he was ready not only to do his part, but to lead the way and set the example; and was almost always the first man to move in any benevolent enterprise. As a citizen, a patriot, a lover of free principles and institutions, a true and genuine republican, Deacon Thompson will not suffer in comparison with any man of his day. Though far removed from the spirit of an aspirant, and the last of men to seek office or human applause; and proverbially unwilling to be a candidate for places which his modesty led him to think might be better filled by others; he was true to the trust of a freeman, and was always found at his post in the hour when his country called for the prompt and decided action of her friends. He kept a vigilant eye upon all movements and signs of the times in the political as well as the religious horizon. His modesty, in a man of his worth, was remarkable. He never put himself forward, but always took the lowest seat; and if he ever went up higher, it was in consequence of earnest solicitation. These natural qualities, when they became elevated and refined by divine teaching, and adorned by the development of Christian graces, combined to form a character of rare excellence; and afforded a practical illustration of the apostolic injunction, 'Let nothing be done through strife and vain glory; but in lowliness of mind let each esteem others better than themselves.'

"In Christian liberality, Deacon Thompson was eminent. Being providentially favored with a competency of earthly good, and placed in easy circumstances, he was a faithful steward. Property with him was a means, not an end. With the estate which he inherited from his excellent father, as his only son, was inherited too the mantle

of his father's liberality. And two men of more enlarged beneficence in all the forms of charity, it has not been my privilege to know. Very gracefully did the paternal mantle adorn the son. But when I say Deacon Thompson was eminent for Christian liberality, I mean something more than that he was bountiful in proportion to his means. Bountiful he certainly was; beside this, however, something is requisite to constitute Christian liberality. Giving is not all that constitutes Christian charity. While then he was liberal, he was judicious, discriminating and cheerful as a giver. He appeared to have an established and active principle of charity, which did not require to be awakened and stimulated by strong appeals from abroad; but which, while it readily responded to public stated calls for aid, was busy in seeking for more retired and private occasions, and in searching out the claims of the meritorious poor. Were it allowable to exhibit the operations of personal kindness, the secrets of domestic history, we might here present the widow and the fatherless, and such as had none to help them, to attest the truth that our friend was not only a liberal, but a judicious, a disinterested, an unostentatious giver. He was also remarkable for showing mercy with cheerfulness. His manner was so condescending and obliging; so much did he sympathize with affliction or destitution, as almost to make himself appear the favored party, in showing favor to others. Kindness and liberality, in his practice, were rendered, by repetition and the easy flow of acts, so little noticeable, that one was in danger of overlooking or forgetting the real amount of his bounty; or of passing it by as nothing remarkable for Deacon Thompson. Acts of kindness, which in other men would attract general notice by their singularity, in his example were liable to be little thought of, so small was their elevation above the level of his constant practice. Instead of being mountains, or even hills, in his field of action, they constituted but an elevated plain of Christian beneficence.

"To speak of Deacon Thompson's spirit and example in the ordinary walks of life, were wholly superfluous. As an husband, a father, a neighbor, a friend; as an honest, sincere, upright man in all his intercourse with others; as just and merciful; as trusted, respected and honored by all that knew him; his life is an epistle of integrity and piety 'known and read of all men.' All that remains, then, is to speak respecting him as a member and an officer of the Church of Christ. He professed his faith in Christ and united with the Church in Goshen, as I suppose, under the ministry of Mr. Hooker. And as a Christian, he was remarkable for scriptural

views of truth, and an healthful, steady progress, that indicated the nourishment of the bread that came down from heaven. He was a careful, diligent and constant student in the Scriptures. The Bible was his companion and his guide. His original and well-digested views of the truths revealed in the word of God showed at once his diligent search of the Scriptures, and his profitable use of their treasures. He was ready on most occasions to give out instructive and interesting thoughts; and in the social religious meeting his rising to speak was always welcomed with evidences of pleasure. His profiting and profitableness were apparent to all. He was also a careful observer of the ways and indications of divine providence. Being a firm and satisfied believer in the supremacy and sovereignty of God, and yielding submission to the divine will, he kept his eye fixed intensely on the traceable footsteps of 'Him who worketh all things after the counsel of his own will;' not to cavil or criticise, but to learn wisdom and duty.

"In the course of events Mr. Thompson was chosen to the office of deacon; which office, though distrustful of his own qualifications, he was induced to accept, and which he continued to fill with honor to the cause, and acceptance to the Church, until he removed from his native town, about the year 1830. In the office of deacon he was brought into more intimate intercourse with the pastor. And in this intercourse it was, that his worth as a counselor and helper, as standing in the place of an Aaron or an Hur, was most appreciated. He was prudent and safe in counsel; constant and faithful as a confidant; tender and sympathizing as a friend. In the administration of church government he was always available, and almost always successful. He was a peacemaker in the Church and in the community. And of very rare occurrence was the difficulty so stubborn as not to yield to his kind and faithful treatment.

"But while these amiable traits were conspicuous in him, he was far from being a time-server. The cause of truth and righteousness he was ever ready to advocate and defend, without fear or favor; and that not by word only, but by the sacrifice of time and treasure. Those who have been called to enter the lists of controversy in defence of sound doctrine and evangelical principles, in our State, were they to tell all they know on the subject, would find occasion to ascribe much of their aid and encouragement, under God, to Deacon Thompson. He was not the man to compromise truth or duty for any consideration. And never till 'the books are opened' in the great day of account, will it be known how much the cause of true

religion and piety, in this and other lands, owes to the example, charities, labors and prayers of this good man. That, in the eye of infinite purity, he was an imperfect man, we do not question; and that he felt this truth himself, we have full evidence. But his faults could scarcely be discovered by mortal vision. And with all proper allowance for human infirmity, he was still a model of the 'work of faith, the labor of love, and the patience of hope.'"

The following extracts from a discourse delivered at the funeral of Deacon Thompson, and written previous to the foregoing sketch; although having some similarity to it in a few points, will perhaps be acceptable to his surviving relatives as the testimony of an additional witness, confirming that of a previous one.

"Deacon Thompson, like his father before him, belonged to an old school of Christians, living at the commencement of this century, in Litchfield County; and whose characters were formed under the ministry of such pastors as Jeremiah Hallock, Samuel J. Mills, Peter Starr, Joel Boardwell, Daniel Farrand, Ammi R. Robbins, Alexander Gillet, Edward D. Griffin, and others of their spirit, style of character and theology. And these men, themselves, in their early life, had felt the influence of that devoted minister and giant in theology, Dr. Joseph Bellamy, of Bethlem, whose praise is in the churches throughout the Christian world.* Highly favored, therefore, were the Christians of that section of Connecticut at that period, in having such men to break to them 'the bread of life,' and to lead them in the paths of Christian truth and godliness.

"The pastor of the Church in Goshen, under whose ministry Deacon Thompson made a public profession of religion, and his two immediate successors, were in close and fraternal association with the ministers just named; and their style of ministry was in harmony with that of those fathers. Nurtured with the sound doctrinal, experimental and practical instructions of such men, the Church in Goshen, as it was in those years, is recollected by those who knew its members as one of the solid and strong churches of New England; 'built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone.'†

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* Deacon Thompson, as a member of the First Congregational Church in South Windsor, passed ten years under the ministry of Rev. Levi Smith; whose Christian counsels his family had also enjoyed, in a time of religious revival in Goshen, in 1821; when five of their number became hopeful subjects of divine grace.

† The names of some of the cotemporaries of Deacon Thompson, who were

"He began his Christian course in the time of a revival of religion in Goshen, in 1799. The history of that and other similar revivals, as given in the Connecticut Evangelical Magazine for 1801 and 1802, will well repay perusal by any minister or private Christian, who loves to contemplate the work of God's Holy Spirit, in its deep, powerful and permanent effects on its converts, and on the character of Christians; and who would study the revivals of that period in that section of Connecticut.

"We have spoken of Deacon Thompson as belonging to an 'old school of Christians.' We shall be in the process of explaining what we mean by this expression, and of giving an idea of the leading characteristics of that school of Christians, while we speak of some of the principal points in the character of our venerable friend himself.

"First of all, Deacon Thompson entertained a most profound reverence, and cherished a deep and strong affection for the 'good word of God.' If there has ever been a man who could say 'Amen!' with his whole heart to that declaration, 'Thy words were found and I did eat them, and thy word was unto me the joy and the rejoicing of my heart;' it was he. Incidents are recollected, belonging among his daily habits in his own home, which indicate that such was his customary state of mind and heart respecting the Bible.

"Such a man, it might be confidently expected, of course, would never place any creed, of mere human construction, before his Bible. But neither was he the man, to sympathize with the sickly and unsettling notions of some, that creeds are useless as expressions of

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prominent and good men in Goshen, and who have preceded him, as we trust, to the heavenly rest, may here be mentioned: Samuel Norton senior, Deacon Jonathan Beach, Deacon Samuel Norton, William Stanley senior, Deacon Jesse Stanley, Israel Thompson, Deacon Daniel Norton, Ephraim Towner, Samuel Lyman, Stephen Baldwin, Nathan Hale, Allen Lucas senior, Theodore Parmelee, Nathaniel S. Parmelee, Mineas Beach, Jonathan Beach, Moses Wadhams, Daniel Rice, Isaac Baldwin, Eben Norton, David Hudson, John Dond, David Hart. Some of these men removed to western New York, and some to New Connecticut, then so called, now Western Reserve, Ohio; and assisted in laying the foundations of churches and societies, modeled after the New England plan and character. One of them, Mr. Hudson, was prominent in the opening of Hudson, Ohio, for settlement; and in founding Western Reserve College. The town in which it is located received its name from him. It will be seen, therefore, that Goshen has furnished many valuable men, not only for the maintenance of all good things within itself, but for the advancement of the interests of religion and general society in other portions of the country.

religious belief. He had a creed, understood it, and never wished to alter it. Its articles were those great and comprehensive propositions, based on a fairly interpreted Bible, which we find in the Westminster Catechism; and which have been set forth especially in the writings of President Edwards, Bellamy, Strong, Charles Backus, Dwight, and other New England ministers of the last half-century. Deacon Thompson was an intelligent Christian; one of those people of God who give evidence that they have been 'fed with knowledge and understanding;' was sound and immovably firm, in his views of Christian doctrine and practice; and was a Christian of genuine experience in those gracious affections and exercises which sound doctrine is adapted to promote.

"His conversation and practice were in happy consonance with such doctrinal belief and experience. No man could live near him, converse and transact with him as a visitor for a day, or a night, and not feel that he was 'an Israelite indeed, in whom is no guile.' While becomingly cheerful as a member of Christian society, he was also a man of great seriousness of character; for he manifestly felt that he professed a serious religion, and was under serious vows to a Holy God.

"He carried with him at all times deep and influential impressions of the sovereignty of God, not only in his dispensations of grace, but also in all his providences in his dealings with Christians and with the world. 'The doctrine of Particular Providence, (remarks one who knew him,) was habitually regarded in a practical view, and often made the subject of conversation in his family.' He frequently repeated these lines:

"'I rarely planned but cause I found
My plan's defeat to bless:
Oft I lamented an event—
It turned to my success.'

"His habits of private devotion were systematic, conscientious and exemplary. Like his Saviour, of whom it has been sung,

"'Cold mountains and the midnight air,
Witnessed the fervor of his prayer;'

so of our departed friend, it was incidentally known by the members of his family, that other places besides an apartment in his dwelling,—such as a loft in his barn, in the winter, as well as in the sum-

mer,—were the scenes of his communion with his God, and of his wrestlings with 'the Angel of the Covenant.'

"His Sabbath habits were of that truly Puritan stamp which have for several past ages been found in company with such views of Christian truth and duty as he entertained, always and inflexibly strict. The Sabbath was to him a delight, holy of the Lord and honorable; and in it he conscientiously accustomed himself to honor the Lord of the Sabbath, 'not doing his own ways, nor finding his own pleasure, nor speaking his own words.' What he practiced himself, he taught his children, and urged upon those around him. He was not ashamed to be known to other men as a strict and conscientious Sabbath-keeper. On that holy day he was always in the house of God, unless prevented by positive ill-health in himself or in some of his family: was there seasonably and in devoutness of deportment, as a worshiper of God who is a Spirit; an attentive hearer of the preached word, and a humble and prayerful communicant at the Lord's table. Some who hear me can testify that such has been his attachment to the sanctuary of God on the Sabbath, during the years of his residence here, that when through age and infirmity, he had once or twice fainted and fallen in time of divine service, he could with difficulty be dissuaded from acting on that holy aspiration, 'Lord I have loved the habitation of thy house, the place where thine honor dwelleth.'

"What such a man would be as a parishioner and friend to his minister, can be readily conceived of and believed. The pastors,—deceased or yet living,—who have enjoyed his relationship to them as a member of the Church, have all had occasion to regard him as 'a brother beloved;' a firm, generous and unwavering friend; a prudent counselor; a tender sympathizer with the ministers of Christ, in all the solicitudes and trials of the ministry; and a man on whose support, with his means, to any extent requisite, they might rely with perfect confidence. One who knew him well remarks: 'A deep reverence for the Christian ministry, and a singular delight in entertaining ministers of the gospel, was manifest in his habits.' Many have been the ministers of Christ, who on various occasions, public or ordinary, have visited Goshen, and will remember the hospitality, respect and kindness of 'Deacon Augustus Thompson.'

"He took a deep interest in the students in theology, who pursued their professional studies under the instruction of his pastor, Rev. Asahel Hooker. He devoted to the Christian ministry three of his

own sons; two of whom yet live to serve Christ, in the ministry of that gospel which their father loved and professed.*

"As an officer of the Church, Deacon Thompson honored his vocation in all things. Especially should this be noted, in his habits as a peace-maker. Did two members of the Church ever fall out by the way, they were quite certain to hear from him, and very soon too,—the remonstrance, 'Sirs, ye are brethren, why do ye wrong one to another?' He would neither give them or himself any peace, nor spare any proper form of efforts, till he had mediated a peace between the contending brethren.

"If the poverty of any of the members of the Church, or indeed any others within his hearing, needed relief, it did not depend upon whether there was something in the church treasury to dispense for their relief. His own purse and his store-house were not unfrequently his resort. In the quiet secrecy of the evening, some member of his family would be dispatched to the perhaps distant dwelling of poverty, infirmity or sickness; laden with supplies for necessities of which he had learned the existence there. Nor was it certain that he would wait for a personal acquaintance with some one in necessitous circumstances, before he would render the offices of generosity and kindness. On one occasion, he, unsolicited, rendered pecuniary aid to a minister in western New York, whom he had never seen, but of whose worthy character he knew something, and a knowledge of whose wants had reached him.

"In his habits of liberality toward the great objects of Christian benevolence, contemplated in the plans which have been put in practice, mostly within the last half-century, he was eminently exemplary. He and his venerable father found out, many years ago, and before the churches had begun to awake to their present liberality, that which our divine Redeemer declared, 'It is more blessed to give than to receive.' He never was a keeper of rusty and cankered silver and gold, or of avariciously hoarded funds in any form, which were needed to help on the spread of the gospel. And as a father with such views and aims, he early and assiduously sought to bring

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* Rev. William Thompson, D. D., Nettleton Professor of Sacred Literature in the Theological Institute of Connecticut, East Windsor Hill; and Rev. Augustus C. Thompson, Pastor of Eliot Church, Roxbury, Massachusetts. Mr. Charles J. Thompson died a member of the Senior class, Union College, Schenectady, New York, in 1823, at the age of 23.

up his children in 'the nurture and admonition' of Christian liberality and benevolence.

"Deacon Thompson was one of the earliest and truest friends that the sons and daughters of Africa have had. Never needed he to be afraid or ashamed to look in the face any of those who in recent times have professed friendship for the colored race. Long before any of our public and organized movements had been made for ameliorating the condition of the African race; he and his honored father as possessors of a family of slaves had quietly and conscientiously put in practice the principles of both emancipation and colonization. And some of Deacon Thompson's most pains-taking journeys at one period, were made into an adjoining state to look after the welfare of his own and his father's emancipated and colonized people, and to minister to them 'such things as they needed.'*

"But now, after having said all these things of our venerable and departed Christian friend; it should be said also, that he was a man of most singular humility and diffidence of himself; was at the farthest possible remove from everything ostentatious, and inviting notice and human commendation. If his 'left hand' ever knew what his 'right hand' did, it had to watch very closely for the information. We speak of this, because it appears to be a danger, attending upon some of the movements of Christian benevolence, that the caution of our Saviour will be sometimes forgotten, 'Therefore when thou doest thine alms do not sound a trumpet before thee.'

"As a Christian at home he seemed to live in the spirit of that resolve of the good Joshua, 'As for me and my house we will serve the Lord.' One of his household has said, 'The family were impressed with the evidence that their spiritual interests were consulted first of all. This appeared in conversations with the children, in seasons of family devotion, and in arrangements to bring the household under a godly influence.' 'He ruled well his own house.'

"And his own principles of family government he acted upon, as himself a citizen and a subject of law and government. He respected and loved law divine; and human too, when in consonance with that which is divine. If there was anything on which he would indig-

* Among them was Essex Freeman, a devout and exemplary man of color, for many years a member of the Church in Goshen. Essex and his family were, at his own earnest request, purchased by Mr. Thompson, that they might come under a humane and religious master. It was not therefore a case of ordinary slavery; but a solicited release, resulting in comfort and ultimately complete freedom, to a Christian man of color and his whole family and to his descendants.

nantly frown, it was upon manifestations, anywhere in society, of disrespect to just authority, insubordination to wholesome law, and especially disregard of the rightful claims of God upon mankind.

"Like all other children of God in the process of training for heaven, he had varied and sometimes deep experience of the afflictions of this life. The cup of sorrow was often in his hand, but his frame of mind seemed to be, 'The cup which my Father hath given me, shall I not drink it?' 'Shall we receive good at the hands of God, and shall we not receive evil?' With his deepest grief seemed associated the spirit of calm filial acquiescence. His words were few in the day of sorrow. But his few words, along with his deportment as betokening sweet submission to the sovereign power of God, appealed to those around him, on the power of religion as a support under the pressure of afflictive dispensations.

"Of the Christian temperament of Deacon Thompson it is proper to remark that it was calm and equable, rather than sanguine and ardent. He was ever diffident and distrustful of himself. His spiritual enjoyments therefore, while perhaps never so high as those of some Christians, were such as are to be prized, as those under which the graces of the Christian character gain strength, and the spiritual manhood is matured and established.

"Our venerable and beloved Christian friend, in the appointment of our heavenly Father, was called out of the world under a pressure of years, and of infirmities consequent on repeated paralysis, by reason of which, as it has been with other dying Christians often, he could not know nor count his last steps to the grave; nor bid farewell to those he loved; nor speak of his celestial prospects; nor in the hour of death testify of the hope which is in Christ Jesus. 'Even so Father, for so it seemed good in thy sight.' Nevertheless there are two things of which we would not fail to speak, for instruction and consolation. The first is this; that during the days, months and years of his gradual advance to the close of life, it was instructive and delightful to see that his mind never lost its balance respecting the things of God; nor relaxed its hold on the great truths and the blessed hopes of the gospel. His memory never forgot Christ Jesus his Lord; nor did his heart decline in its affections for Him who 'is the chiefest among ten thousand.' It is indeed good to see, and often do we see it—we have seen it in our departed friend,—how the habitudes of the heavenly minded Christian will show themselves amid the tremblings and totterings of the outward man, and the depressions of the mind.

"The second thing was, that such had been his known life and conversation as a Christian, that we can not hesitate, for a moment, to express our confidence that in some way his death 'glorified God;' that there was divine wisdom and sovereignty in appointing all the circumstances attending it; that his spiritual safety, as an heir of heaven, was not at all periled by the clouds which were permitted to settle down upon his last days; that we can trust his God and our God for the reasons why he was called thus to die; and that we can mingle our joys with our sorrows for his departure, in conceiving of the bright contrasts which we trust he found, between this dark world in which he was a pilgrim, and the holiness and bliss which reign in his eternal home.

"It is not always easy to transfer to printed pages reminiscences which arise, when the death of one who has been the head of a family turns the thoughts back upon his life; and to all the ministrations of kindness, care, discretion, and fidelity to every domestic interest, which have rendered his home the abode of comfort, prosperity and happiness. Among those who will hereafter be among the most blessed in the kingdom of our Father, will be those who have endeavored most faithfully to act upon the resolve of David, 'I will walk within my house with a perfect heart.' Such will be found to have best prepared themselves and theirs for participation in the happiness of the great family of our heavenly Father; and for a residence blissful and eternal in the mansions he has built for all his sons and daughters beyond the skies.

"Says Paul, 'I would not have you ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him.' And 'that disciple whom Jesus loved,' and who last on earth 'saw the visions of God,' has written it: 'I heard a voice from heaven saying unto me Write, Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit that they may rest from their labors and their works do follow them.'"

One who for many years resided in the family of Deacon Thompson, thus writes some of her recollections and impressions of his character and habits, in a letter to one of the surviving sons.

"To those who knew that godly man, there would be no need of writing anything: for his life was a living epistle 'known and read of all men.'

"He was a man who 'ruled well his own household.' He was

given to hospitality, as many a servant of God can testify, who has been fed at his table, and sheltered from the storm; as well as the houseless child of want.

"His words were 'like apples of gold in pictures of silver.' He was ever ready to help the needy, and those in distress.

"I love to look back upon those happy evenings when your father's family were gathered around the fire, and some one of the number would read aloud. That was truly a green spot in my checkered life. The recollection is sweet. How he would lift up his heart and voice in prayer for a blessing on his family. I believe they will be blessed for generations to come. Such words, coming from the heart as they did, will not be lost.

"His was a life of prayer. And he showed his faith by his works. How liberal was he in all his contributions; and when he gave of his money, he seemed to receive his reward in grace; a full measure 'pressed down' and sometimes 'running over.' I recollect when his son Oliver was going West, and all were ready to say 'good-bye,' he handed him a five dollar bill, saying that if he found any one in want, he need not feel that he could not help them. He would seem to forget himself entirely, if by any means he could oblige a fellow-creature. How ready was he to help a neighbor through the snow banks, that often filled the road from fence to fence; and then he would call the men in to warm themselves and eat a piece of your mother's good mince pie, or a few doughnuts, which were always in readiness on such occasions. I think it was his greatest delight to help people to go to meeting. In storm or sunshine it was all the same with him. In the dark evening he would take his lantern in hand, and walk to guide his horse, and if the mud was deep he would yoke his oxen, if there was no other way to get there. He felt that the sanctuary was the place to worship God, and that if the minister could go, it was proper for others to go. He was no fair weather worshiper. When the Sabbath came his seat was not often fonnd empty in the house of God, and before Sabbath-schools were thought of, he would collect the children in the school-room on Sunday noons, and question them in the Assembly's Catechism without any book; he 'had it all by heart.' It may truly be said of him, he was always 'ready for every good word and work.' I feel that I am indebted to your good parents for many of the blessings and comforts of life that I now enjoy."

Deacon Thompson's habits of life had always been those of great energy and activity. Those who recollect him as he was, in the

vigor and industry of his best days, can not have forgotten his firm and quick step, and the spirit of enterprise always indicated in his movements, both at home and abroad. But as old age approaches, and infirmity steals into the constitution, and the languor consequent upon long sustained and untiring industry comes on; then "the strong men bow themselves," are "afraid of that which is high," and "fears shall be in the way." The aged love retirement, quiet, rest; and if children of God, they desire the retirement of home, and those communings with God which help to complete their preparations for their last journey,—their "journey to the skies." Thus it was with the aged father of whom we now write, as is indicated in a letter of his son William, living nearest to him, and best acquainted with his state from day to day. He writes, July 1, 1845, to one of the sisters as follows:

"Father has just called to say, that he concludes it will not be expedient for him to take the journey which he has anticipated. He finds his mind more and more sensitive to little things that do not fall in with his daily experience and habits. I think he judges correctly: and so far as his health is concerned, he will probably be more comfortable at home than anywhere else."

He highly prized the aids to devotion which are furnished in sacred song. "Many years since," writes his granddaughter, M. S. Lord, "while living at Goshen, grandpapa was very ill. He requested to have the hymn sung, 'Rise my soul,' and at the same time said to mamma, 'If yourself and sister are at my death-bed, I wish that hymn to be sung.'" Two of his granddaughters have furnished catalogues of his favorite hymns, and the names of the tunes in which he loved to have them sung; which comprise the following:

"Rise my soul."—*Amsterdam.*
"Why do we mourn?"—*China.*
"The day is past and gone."—*Boylston.*
"God moves in a mysterious way."—*Rochester.*
"I love thy kingdom, Lord."—*Silver Street.*
"From Greenland's icy mountains."—*Missionary Hymn.*
"Life is the time to serve the Lord."—*Wells.*
"Guide me, O thou great Jehovah."—*Tamworth.*
"When thou, my righteous Judge, shalt come."—*Newcourt.*
"All hail the power of Jesus' name."—*Coronation.*
"The voice of free grace."—*Scotland.*
"Another six days' work is done."—*Often sung on Saturday evening.*
"Daughter of Zion, awake from thy sadness."—*Particularly a favorite.*
"While shepherds watch their flocks by night."—*Mear.*

"How vain are all things here below."—*New Durham.*
"God my supporter and my hope.—*Rochester.*
"Glory to thee, my God, this night."—*Evening Hymn.*

Multitudes now in the visible Church on earth, and multitudes more in the Church triumphant in heaven, have doubtless had their spiritual exercises enlivened by these as well as other songs of Zion.

The final failure of Deacon Thompson's health, and his descent to the grave, were very gradual; as is indicated in the fact that the notices to his children resident, at a distance, on the subject, are scattered through the letters of Mrs. Thompson and his son William, for the period of five years. The following are extracts:

1845. Written at a time when his health was comparatively comfortable,—by Mrs. Thompson. "Your father has not had an ill turn in some months; enjoys his food and sleep well; has little strength; sits near the stove; is generally quite still; takes but little interest in what is said or read, except when the Bible is read. He remembers that, with the same interest as in past years. He has the same desire to be at meeting in season, as he has had for more than seventy years. Sarah Beach is still with us; the same good girl as ever; and with William's kind attentions we are very comfortable. Few who see as many years as we have seen, are in every way so free from cares and anxieties for what relates to the present life. We hope we reflect on this with some degree of gratitude to a kind, overruling providence."

In 1847, Mrs. Thompson writes to Mrs. Jenkins: "Your father has fainted several times of late; but at this time is as well as usual. He has quietly given up attending Church; can not bear the cold at all; it is difficult to keep him warm. We have all to make us comfortable which we ought to desire."

January, 1848, Mrs. Thompson writes to Miss Howe: "Shall I tell you how it is with us? You know I love to talk about self, and those nearly connected. Mr. Thompson is feeble; able to be about, and feed the cow,—all the stock we have this winter. He seldom sits up all day; enjoys his food; retires for the night by daylight; suffers very little pain. His mind is much impaired. With Sarah's help we are made quite comfortable on the whole. By the kindness of neighbors and William's help, we are provided with a way to get to meeting, when able to go. You can, without my telling you, conceive of my anxiety for days and nights during William's sickness. But in mercy to us and to his family, his life was spared. His

health is now good, but his strength is not what it was. He is gaining, from week to week."

In 1849, Mrs. Thompson writes to Mrs. Jenkins: "I think you will like to know how we are this cold winter. More severe cold days there have been, we think, than in any former winter since we left dear Goshen. We have been made as comfortable as any of our age can be; everything made ready for us, 'without our care or payment.' Such attention and kindness are beyond any calculation in my mind. We stay in this warm room. I have been out but once since the rainy day I went with you to the Hill. When the weather is comfortable, we go to meeting."

August, 1849. "This being the anniversary day, most people who feel any interest in the Seminary, are gone to see and hear; while I am rather lonely, in the kitchen by the low table. Your father is not quite as well as usual; has very little relish for food this week; is on the bed more than common; but I think there is nothing new or serious. His body and mind are rather failing; without pain; quite different some days from others. The care for one of eighty years, is quite different from that of your little ones."

March, 1849, Rev. Dr. Thompson writes to his brother Augustus: "I have obtained from father a few particulars of his religious experience; but his recollection is greatly impaired. Next to the Bible, Bellamy's 'True Religion Delineated" seems to have had the chief influence in determining the complexion of his early religious character."

March, 1849, Mrs. Thompson again writes to Mrs. Jenkins: "You must not expect much but family items from home. We have been more comfortable through the winter. Have every want supplied, and every attention and kindness one could anticipate for us at this advanced age. I often think, if William lives to old age, I trust his filial example may be the means of good to him, through children or other friends. I am not altogether unmindful of the many kind remembrances of each family. Hope each will be rewarded a thousand fold, by the kind Providence who watches over all, and orders the steps of each. What mercy to believe we are constantly under the care of One who can not err. Your father has suffered no pain but a gradual decay of mind; often asks me to be ready to go home with him. When inquired of, Where? he says, 'To Goshen.' uniformly; lives in the past, you see. He has had a fainting turn lately; but is now as usual, pretty well."

December 25, 1849, Dr. Thompson writes to Mrs. Jenkins: "We

had made arrangements for father and mother to dine with us on Thanksgiving day; and anticipated not a little satisfaction from this partial gathering of the family. But Charles returned with an empty carriage, and reported that father had suddenly fallen in a fainting turn, and was not restored without considerable effort. Eliza and I went down and found him sitting up, but more feeble than usual. Within a week past he has fainted twice, without any assignable cause. Mother thinks she sees evidence that his mind is growing feebler from month to month. The remarks which he made when I last saw him, indicated a better use of his memory and judgment than I expected. Still he is sensibly yielding to the inroads of age; and we ought not to be surprised to find him at the end of his pilgrimage at any day. It gives him pleasure to hear that the people here are preparing to pay Dr. Hooker a 'donation visit' on the first of January; and he wishes to act consistently with his old usages in Goshen."

March 25, 1850, Dr. Thompson writes to Mrs. Jenkins: "With the exception of one instance of faintness last week, father has of late been quite as comfortable as usual. Father and mother have both dined at our house twice, during the winter: and mother has been able to attend Church most of the time. Since father's mind has been sensibly impaired, he esteems it a great kindness to have a Christian friend call who can lead in prayer. Few subjects now interest him at all, except the precious truths of Scripture with which he has been long conversant. If these abide as living principles in our hearts, how little occasion have we, at any period of life, to regret the want of other things."

March 11, 1851, Rev. Dr. Thompson writes to his brother Augustus: "Yesterday father was partially disabled by a slight stroke of paralysis, affecting his left side. He fell, repeatedly, on trying to walk across the floor; and for a time could not close his left hand or raise it to his head. Towards night he was able to walk a little. This morning when I saw him, he could move slowly about the room; but it was evident that both body and mind had suffered considerably. Since the Sabbath when I conversed with him a few minutes between meetings, I have thought his ideas were less confused than usual. Something was said in regard to contributions to benevolent objects. I reminded him of the proverb he used to repeat so often, 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty.' He remarked, and it is the last remark of his indicating

the use of his mental faculties, 'There's nothing gained by being stingy.'

"I am frequently reminded of father's conversations in former years respecting a 'particular Providence:' *e. g.*, my last quarter's salary ran out sooner than usual. Interest on money borrowed for father's use was due. Something was wanted for Sarah Beach. Mother's pocket money was gone. One or two other calls, rather urgent, constrained me to ask with some solicitude, 'How shall I get along till the first of April?' The pressure became quite uncomfortable, some time yesterday. At evening, a letter came from brother Oliver, enclosing *one hundred dollars* for father's use!"

March 17, 1851, Dr. Thompson again writes: "Last week father was suddenly disabled by a slight shock of paralysis; so that in attempting to walk he tottered and fell upon the floor. Through the day, he was unable to grasp anything in his left hand, or to use his left foot, without effort. His mind also evidently failed. But on Thursday he revived and walked,—though less firmly than usual,—from room to room; and once, a few steps in the south yard. His motions are tremulous, and his faculties more obtuse than at any former time. The vital forces are giving way; and it seems hardly probable that he will continue many months. If any sensible change occurs, I will give you immediate notice. If there should be occasion to send a message in haste, I have thought of communicating with Augustus by telegraph, requesting him to give you word by the earliest opportunity from Boston."

March 29, to Mr. Jenkins: "The box of fruit which you kindly sent last winter was very acceptable, and of much service to father. He continues to lose flesh and strength from week to week; and the failure of his appetite recently, threatens to hasten the crisis which we have long anticipated. We are trying a powerful tonic; but thus far without effect. He sits up most of the day, and with some assistance walks across the room; but a sad change has come over him within the last two days. The few coherent words which he utters on religious subjects, indicate that all is well as to the 'one thing needful.'"

March 31, to Augustus: "Father continues to refuse almost all kinds of nourishment and medicine. His mouth is considerably cankered, and he evidently feels,—as we all do,—that he is near the end of life. In conversation with me yesterday, he spoke of God's goodness to him, from childhood to old age; and of Christ as the foundation of his hope."

To Mrs. Jenkins, same date, Dr. Thompson writes: "He knew Rev. Levi Smith, on Saturday; and so far as we can learn the state of his mind, it is all that Christian friends could desire. He may continue a week, but we ought not to be surprised if he is taken away much sooner."

April 8, "My dear sister: the mournful event so long anticipated in our family, was announced yesterday to Augustus by telegraph; and I suppose he sent you information by mail. On Sabbath evening father was so feeble that we hardly expected he would continue till morning. His power of speech had almost wholly failed, and his extremities grew cold; but he lingered, showing very few signs of pain, till twelve o'clock on Monday, when he gently breathed his last. The funeral is appointed on Thursday at 2 o'clock in the Chapel. A discourse is expected from his pastor. I am too much occupied now to give expression to the thoughts and feelings awakened by the stroke that leaves us fatherless. Mother is calm, and in comfortable health. We hope to see you, but we shall not be disappointed if your duties at home prevent your taking the journey."

"Them also which sleep in Jesus will God bring with him."

This sketch may be suitably closed with an extract from the conclusion of a discourse delivered by his son Augustus, to his congregation in Roxbury, Mass., on the Sabbath following his attendance at the funeral of his beloved father.

"It is almost unconsciously, that I have already in this discourse, been drawn more than once, to allude to a parent recently deceased; to speak of my revered father, who in his eighty-second year, has just been removed to the Lord's garner, 'like a shock of corn cometh in his season.' Out of the abundance of the heart the mouth will speak. And may not the preacher sometimes give momentary place to the man? Is it presuming too much upon the indulgence of you who are fathers, and of you who are sons, to name, thus publicly, an event chiefly private and personal in its bearing?

"You enjoy, or have enjoyed, the blessings of a paternal home; so have I. Recollection does not carry me back to the time when that 'hoary head,'—now resting beneath the clods of the valley,—was not 'a crown of glory' to him who bore it erect, with simple, serious dignity. Reverent and unhesitating recognition of God's sovereignty, Christ's mediation, and the Holy Spirit's renovation; profound reverence for God's name, word and ordinances; a lively interest in the particular Church of which he was an office-bearer, and in the universal spread of the gospel,—devoting sacredly and systematically to

that object his whole income, and whole property, not needed for reasonable family expenses; as a father, never harsh, and never weakly indulgent, but always maintaining thorough subordination—blessed be God, he used the rod. Having given his children to the Triune Jehovah in baptism—he aimed to train them for the sole purpose of honoring their Maker and Redeemer; always regarding—the Lord multiply such fathers!—always regarding idleness, extravagance in dress, improper reading and companionship, unseasonable hours, frivolous singing, card-playing, promiscuous dancing, and attendance at the theatre, as belonging, not to 'the nurture and admonition of the Lord,' but to the school of Satan—such, in a faint outline, was the patriarch whose remains we carried to 'the field of Ephron.'

"His 'hoary head' was 'a crown of glory,' for it was 'found in the way of righteousness.' The clock, which for more than half a century has been measuring the hours that flowed—oh how mercifully to us!—is ticking still in the corner; the broad-brimmed hat hangs in its accustomed place; the spectacles are lying on the worn old family Bible, the dear, blessed Bible, that lies on the stand; but the gray-haired man has gone to heaven.

"That domestic altar-fire has gone out; but others have been lighted from its sacred flame.

"The ancient elm, that had so long shaded a cheerful and quiet homestead, has been felled. There is nothing left to screen from the glare of open day; no, nor is there anything to intercept a view direct to the broad cahopy of our heavenly Father's peculiar home."

"My boast is not that I derive my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents pass'd into the skies."

VI.—MRS. KEZIA THOMPSON.

"Mrs. Kezia Thompson, wife of Deacon Augustus Thompson, was born in Great Barrington, Mass., on the thirteenth day of December, 1772. Her maiden name was Hopkins, being a grandniece of the celebrated Dr. Samuel Hopkins, who was some time minister of the Congregational Church in Great Barrington, and

afterward settled as pastor of a church in Newport, Rhode Island. The family came originally from Waterbury in Connecticut.

"Mrs. Thompson came to reside in Goshen, in Litchfield County, Conn., in the year 1795, where she first became known to the writer of this sketch, as the excellent wife of an excellent man, and the kind, affectionate mother of six children, four sons and two daughters. Her children survive her, except one son, who died in youth, near the close of a college course; and are heads of families, and in stations of usefulness. Two of her sons are in the ministry of the gospel, and have been pastors of Congregational Churches in Massachusetts.

"Mrs. Thompson was a lady of a clear, discriminating mind, and of a kind, charitable disposition. Her deep sense of the great responsibility of the Christian profession, and of personal unworthiness, kept her from uniting with the visible church of Christ, until an advanced period of life. But her spirit and example were those of a Christian, in the judgment of Christian friends; even when she did not feel prepared to assume the responsibility of a professed believer. Her habits were retiring and domestic. In the family circle as an helpmeet for her husband, and the judicious friend and guide of her children, was her worth most conspicuous. In that, the appropriate sphere of female duty and excellence, she was inferior to none. 'Her husband was known in the gates when he sat among the elders of the land. She looked well to the ways of her household, and ate not the bread of idleness. Her children rise up and call her blessed, her husband also, he praised her.'

"But her kind offices were not confined to her family. Her neighbors, the poor, the sick, the afflicted, and especially her minister and his family, had always a due share of her sympathy and liberality. The servant of Christ was at home in her house, and welcome at her table. Not a cup of cold water only, but the best of her stores, was brought forth to refresh the weary, toil-worn disciple; and was rendered doubly valuable by the cheerfulness of the gift.

"The following occurrence may serve to illustrate this feature of her character. At a certain time the ladies of Goshen proposed a plan to aid the heathen youth in the Foreign Mission School at Cornwall, Conn., by collecting wool, and manufacturing a piece of cloth for their use. Some of the ladies took the task of going from house to house to gather the wool. Among others who gave, and perhaps cheerfully, two ladies in the town, when called upon, not only gave liberally of wool, but added, that they considered it a privi-

lege to have the opportunity. One of these was Mrs. Thompson. And the lady to whom this was said, afterward remarked to a friend, that she never before felt so much the import of the words, "God loveth a cheerful giver."

One who as a youth had grown up in knowledge of her character, as a friend of her own mother, and who received permanent impressions respecting Mrs. Thompson's character; in writing some recollections of the family, expresses herself as follows:

"Your much loved mother, although not in those early days a public professor of religion, was, we believe, a real possessor of true piety. With a circle of young companions who were at one time analyzing her character, the conclusion arrived at was, that her religion was so seated in the heart, that unconsciously to herself, it influenced all her words and actions. We could not tell who was a Christian, if she were not one.

"As an illustration of her Christian spirit, I would mention her self-sacrificing care of the homeless invalid, who had no personal claims upon her time, her patience or benevolence, more than upon others; but who was for years the recipient of her bounty,—for whom she provided one of her best apartments, and day and night nursed her with maternal tenderness: and this too with no hope of reward, except the promised blessing of Him who hath said, 'Insomuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Uniformly social and cheerful in her temperament as was your mother, she diffused happiness around her. She possessed sterling good sense, acute observation, strength of character, and discretion. She was diffident of her own opinions, and more than all who knew her did she underrate her own merits. In perusing the thirty-first chapter of Proverbs, I have marked with delight the number of verses that literally and without exaggeration describe her character."

Most of the traits of character to which allusion has been made in the preceding statement, will be found illustrated in the following extracts from her letters to her children: in which she appears to have written much as she was accustomed to express herself in the conversation of every-day life.

To one of her daughters she writes: "Sarah Beach has been with us a few weeks. She is the same good girl as ever. We have been reading the history of the Reformation by D'Aubigne, and have been much interested. Your father has listened with both ears, and scarcely had a nap while Sarah or I have read."

"Dear Delia,* I think of you much oftener than one would think, by the seeming neglect of not writing. My four absent children you know have the first claim on my time for trying to blunder something upon paper; they appear to be glad to see it with all the mistakes and imperfections of old age and want of early—what is called—education. After all, I take a share of comfort in this way; and am more sure of having more good letters than if I did not send some such as they are. You stand next in the list of those by whom I wish to be remembered. I often think of the quiet pleasant visit in your comfortable home, the last time I visited dear Goshen; and of what you have been called to pass through since that time."

To Mrs. Jenkins: "My dear daughter, at length the time to hold a little conversation on paper has arrived. The past winter I have felt entirely unequal to writing. Not that I have been sick, but a nameless something has entirely prevented, till last week I wrote two letters; one to Ruth; another to Abby Rockwell. You knew her to be an old and tried friend of mine. With her brother she came down to bury her mother, recently. She remarked to me that her mother's last days were her best in every sense. It seems comfortable to think of her as having gone to her final rest."

"Mr. W——n, wife, and two children, are spending a few weeks at your brother O's; so you see some changes in their plans and prospects. I hope they will not catch the California fever, which prevails so much at this time. I conclude you and your sister Chloe communicate so frequently that it is not worth while for me to communicate anything from them."

"You know hurry and change seem to be the order of the day with most. The loss of the fine ship you spoke of, especially of the lives, is shocking. We have many dreadful accounts. How differently we feel when a calamity takes place among acquaintance, and property is affected. Much is to be learned from such events by the wise; but such as myself live on without being moved aright, by the wonderful things which have occurred and are taking place in our world, in every direction. I have had a letter from Oliver lately, saying that his health and spirits are not good. Disappointments and losses have been frequent of late, with him. Do write to him, it may do him much good."

April, 1846. "To-day all the men are gone to cast their votes for

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* Miss Delia Howe, who resided in the family many years; much beloved and respected, by both the parents and the children.

rulers. All the red-faced rum drinkers have turned out. Sad it is to think such characters are suffered to vote away the property and influence of the better part of community ; but politics I ought not to meddle with."

"Dear Delia, I hope you have not given way to the feeling that you are forgotten, by a friend who so often thinks of you, and desires to see you and know much about how you are, and how you get along this cold winter. I wish you to take your pen and tell me every inch of the way since we last parted : what your comforts,— and your troubles, if you have any; that I may feel for and enjoy with you, in all that may be communicated from one to the other. I want to say much more, but writing and reading weary my poor head, since the influenza weakened me : I very rarely go out."

"Dear Delia, you have my sincere thanks for your kind letter, which ought to have been acknowledged before ; but somehow my pen don't make letters without help. It has but little from me, but this good opportunity must be improved, since you are the only friend in Goshen who favors me with any expressions of feelings, or tells me of the passing events of the day among those I love ; and since the name of the place, above all others, brings so many tender recollections to mind ; and Delia is associated with most of them ; I hope you will more frequently try to tell me of all which will interest me."

1848. "My visit in Sheffield and Goshen was pleasant. The great changes in the inhabitants in a few years, made me feel, in the meeting-house, that I was surrounded with strangers ; with the exception of a few old friends. When with Mrs. D. W., we went to the graveyard, we found many names dear to us both. The children now occupy the places where parents were when we left."

Relative to another visit in 1851, she writes from Sheffield. "My dear son : by this time I think you and your family may like to know how I get along with my long visit, two weeks in Goshen : full of interest to my feelings. I met with more to welcome me as an old friend than I expected. Every kindness and accommodation possible was shown. Besides those who were at their own homes, I was favored with a precious visit with Lucretia Day, at her mother's. We went back many years in our recollections of the past ; and looked at the present with its changes, full of interest to both ; many things sweet to remember, and many painful. The afternoon passed and we parted. She expressed many good wishes for you and yours. Next came Mrs. Pineo with her son. Many kind words passed ; I

believe, the expressions of the feelings of the heart. The time was short. We parted. This is what keeps alive our affections; but it wears upon nature. A pleasant visit with Major N. He was fresh from the meeting at Bridgeport. Had a pleasant afternoon at his father's. John Beach took his good team and carried Sarah and me to Mr. Bushnell's; where they rested, took dinner and left for home. Sister's health is better than in the winter. The whole family seem desirous to do all in their power. We ride often. Have all, and more than heart can wish, of the good things the season affords. Here we are reminded of the uncertainty of life with all its enjoyments. A week last Sabbath the bell tolled for three deaths, before ringing for meeting in the morning. One aged man from sickness; one boy drowned who went to bathe, with others; and Mrs. Root, an acquaintance, retired about nine the previous evening in usual health, and died before eleven. She was much esteemed and very useful in the family."

An extract from a letter of a niece of the family where she writes as above, July 9, 1851, relates to her. "We were delighted to see aunt here, I can assure you, dear cousin William; and I think it has done mother much good. We have a very steady horse; and I take the ladies out to ride, almost every day; which we all enjoy, and which I think is beneficial to both aunt and mother. Aunt was quite tired when she arrived from Goshen, as there were many she both desired to see and visit with,—all which was pleasant, as there were many old friends to greet her. Still, excitement tries her more than in years past. Mother and aunt have had not a little talking to do; but they occasionally give me opportunity for a few words. We have had a bed brought below stairs for aunt, so that she need not be at the trouble to go up and down stairs; and we shall endeavor to do all in our power to render her visit a pleasant one. Mother says, 'Tell cousin William he need not feel in the least concerned about his mother; that she is doing very well,—quite *contented*, and that he need not expect to see her in one while; that is, unless you may choose to make her a visit,—to which none of us will have any objection.'"

From Sheffield Mrs. Thompson also writes to her son Augustus. "My visit in Goshen was interesting; it could not be otherwise; although every face I saw and every hand I pressed, reminded me of days gone, and friends departed. I was favored with meeting some dear friends unexpectedly. Your uncle, aunt, and Clarinda, much as usual, all kind. Two weeks passed; found I had visited as

long as was best for my strength. This has been more like home than any place, in many respects, (to one who has no home.) I remember we all like to plan for ourselves; at this time I should like to know whether you will be at the anniversary of the Seminary; if so, whether it may be possible for you to come and spend the Sabbath after in Sheffield, to the gratification of your aunt and the family. She thinks much of the proposal. The other part of the plan is, for you to wait on me home soon after. If possible, it will be very gratifying to me. When you have thought it over, let me hear soon."

In 1852, Mrs. Thompson writes to her daughter Chloe: "So much as you and your dear family are in my mind, and so seldom a word from one to the other between us, at first would seem unaccountable. But to think a moment, it seems in a measure explained. I see you surrounded with your own, and your brother's little ones, needing constant care. My mind runs back to the old red house in Goshen, with my six children in my mind. Last night, in sleep, I was there: Ruth, and some of the family, much as it was once. I hardly know why I mention it; it came so fresh, my pen would tell it to you. The departed ones were in the number; those sorrows! but I will try to think of some other things. I have so many comforts and mercies to think of, I wonder how I can say much else."

In 1849. "We have had a letter from brother Ambler, informing us that they are called to mourn the loss of another daughter. She left a husband and three children. She was very happy in her sickness; felt ready, and made every arrangement for her funeral; selected a text for Mr. Bartholomew to preach from—Psalm 17: 18, 'As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.'"

Mrs. Thompson, in her relations and habits as a mother, was a woman of uncommon excellence and loveliness. She seems,—from extracts already given, and it will further appear,—more frequently to have taken up her pen to write to her children than to any others of her relatives and friends. When she does this, her heart seems to pour forth its fullness. Extracts from her letters to them will give the best idea of this part of her character.

Writing to Mrs. Jenkins, in 1842: "Do you realize, dear daughter, how long it is since we have heard a word from you or any of your family? We sometimes begin to fear whether some trouble, great or small, has not come in to prevent the use of your pen. But I remember your good husband's promise, that if you were disabled in

any way he would communicate with us. The many years we have seen have not in the least diminished our affection for our dear children, nor our desire to see and hear and know all that interests them. I think it rather increases, as our own cares decrease. You will rejoice to learn that your parents are in good health."

Writing to the family of her son Augustus, in time of his illness, she says: "You have been much in my mind since Augustus' last letter; and more especially since learning of his situation, laid aside from his usual labors, and called to suffer much more pain, probably, than I have known, as it is a very painful disease. Hope your patience will be equal to what is laid upon you to bear. I feel a great desire to know how it is with you now,—too often,—as I could be of little or no use; except perhaps to smooth the pillow, or warm some cloth, which E. will do much better. I rejoice that you have so kind and good a nurse as your dear wife."

March, 1849, to Mrs. Jenkins: "I love you all, from the oldest to the least. You all pass through my mind as a dear family. Tell Charles we hope to hear from him before long. The stockings are waiting for opportunity to be sent."

She loved to receive letters from her children, and highly enjoyed them. In 1842, in the second page she writes: "Now I will begin anew. I had written the first part of this when your brother William walked down in the mud and brought your precious and well filled letter. What a treat to hear so much from those we love! All that is desirable with you, we enjoy with you. Do remember that you add much in this way to the happiness of your aged parents. A few weeks since we had a letter from Ruth; all well at the time. Little Mary is the pet in the family. Your father is old enough to think her an uncommon one."

1846. "Since I began this, have had a long letter from dear Ruth. All in good health. Many words from her little Mary, a precious child indeed. We have a flock of such, you know. Must tell a little of William's Elizabeth, five years old; her mother being sick, she spent a few days with us. She reads well. She told me she could say the Catechism. I asked her eighty-six questions. She answered them all without making one mistake, or needing to be told one word."

1848. "To-day, read a long letter from Chloe. All in good health. She makes many inquiries about Hetty Butler's marriage and departure. Your father and Sarah unite with me in love to you all. Do kiss the dear children for me."

To Mrs. Lord, 1848: "Dear daughter, your long and welcome letter was read, as all your letters are, with much interest. True, it had been a long time, but I doubt not good reasons existed for the delay. We always find something that satisfies us, without admitting the thought that we are forgotten by our dear children, or that they wait for one of my poor letters, in return."

To her son Augustus, 1850. "Dear son: You can hardly imagine my surprise when your letter was first handed me. The writing was familiar; but the post-mark so strange, I knew not what to make of it. But I broke the seal, and the mystery was partly explained. The whys and wherefores are still unknown to me; but hope you will be carried around in safety to your own dear family and people, with a heart filled with gratitude to the great Giver of all our mercies. I want to ask so many questions,—hardly know how to wait for a suitable time; but hope when you are rested from this long tour, you will find time to tell us more, of your journey and of your own dear family. It is a long time since I have heard from Ruth or sister Bushnell; am hoping to see them, or hear why not, soon. Think I have learned a little patience about such things; find they are not the greatest troubles; and it is not necessary to make small things into large ones. When you write, do give me the honest state of your own and E's health, and all you can afford time to write. As your brother has written, I will let you have more clean paper than I otherwise should."

1850. "Mary Lord has written me a very pretty letter. They were all well. Ruth does not find time to put her talk on paper as easily as I could wish. I sometimes think if my children could know how at this age it cheers me to have a new letter from one of them, possibly, with all their cares and calls, they might write oftener. I do not mean to complain, but I remember that at their age was the most active part of my life: and whatever is well done, must be accomplished while bodily health and mental vigor are enjoyed. 'The evil days' will soon come, if life is prolonged. 'The grasshopper' will soon be 'a burden.' Yes, this I can witness to, every hour. How heavy the time seems to hang, when the ability and the disposition for doing are gone. I wish more to urge active usefulness on the young."

1851, to her son Augustus: "I desire to speak of the increasing satisfaction each letter from either of my dear children affords me, at this new season. I know you will not wonder at the expression, when you have time to think what has made it so. Many mercies

are mingled with all the changes in my situation. It is not best for me to dwell upon this."

Her maternal interest in her youngest son's ministrations in his native town, appear in the following short extract of a letter to a friend in Goshen: "I hoped, when A. went to Goshen, that his labors might be useful to many. It is very pleasant to think his performances were so acceptable in his native town: it was hardly to be expected. They both felt that politeness and kindness marked the conduct of the people toward them while there."

In the same letter she writes: "One more dear family to speak of,—William's: they are in good health. He is as kind a son as could be desired. Eliza is not wanting, on her part. Such children, so near, contribute much to our comfort, and ought to call forth our gratitude to the Giver of all our good things. They have three fine children, and we think pretty well managed, for these days."

1843. In reply to a mother who had written of her family, she writes: "Now I will tell you about my children. We had, in June, a precious family visit. Ruth with her children, arrived at about three o'clock. At five the stage brought Oliver, his wife and little James, and Augustus and his dear Elizabeth. Their little Theodore they left with grandmama. You and many others were remembered while we were permitted to be together. Our moments passed rapidly, and the time for separation came. Chloe was not with us. We hope for a visit from them next month. I conclude you know she is the mother of a little Augustus Thompson. She writes that he is the loveliest of all the babes; and thinks as many a mother has done."

The warm reciprocations of a mother's heart are expressed in the opening of a letter to her son Augustus and family, in 1845: "When I first read your short and acceptable letter, I thought I would write within a day or two; but February has arrived, and I have done no writing till now. Your salutations and kind feelings are refreshing to us, and are doubled in return, for you and each of your dear family. Hope that by this time you can say they are all in good health."

February 18, 1852. "Dear Chloe, when I thought of the day which both of my dear daughters call their birthday, I felt a strong desire to see your faces. As that is out of the question, I will improve the time while William is gone to the Seminary, in his still, warm room, to chat with one of the dear ones. You know yesterday was his birthday. He asked me if it could be that he had passed

forty-six years. I find the same feeling half surprises me, when it looks me in the face in my eightieth year. But so we pass on, from stage to stage of life; without realizing the end which is near to many much younger than ourselves. But if we have found peace in believing in Christ, no matter as to the number of years we wait; and if we are prepared to enter that state where there is no sin, there will be such happiness as now we can have but a faint idea of. Go on and be faithful unto the end. I know you and your kind husband have much to do in training those committed to your charge, and to help forward those who for the present have no parents to do for them. How many comforts and mercies crown each hour of life, by night and day; I know not when or where to stop in speaking of them."

1852. In a letter to her friend Miss Howe, which is supposed to be the last she ever wrote, appear the following passages: "The last year, you know has been an eventful one to me and some of my dear family. Such great changes affect one more than we at once realize. My flesh and strength are much less than a few months ago. On the whole, I am as comfortable as kind children and other kind friends can make one of my age. I go out very little; and am a looker-on now, to see and hear things as they must be, at this period of the world."

At different dates appear references to the filial offices of her son William; as in 1845, to Augustus: "With William's kind attentions we are very comfortable. Few, who have seen so many years as we have, are in every way so free from cares and anxieties for what relates to the present life; as we hope we reflect with some degree of gratitude to a kind overruling Providence." To Mrs. Lord, in 1848, she writes: "You know we have been in an unsettled state for some months. After we made up our minds to commence housekeeping again, a little in the old way; one thing after another prevented our doing as we had hoped. I do not forget that William and Eliza did, and still continue to abound in kind attentions. We desire to be thankful that we are situated so near such children, in our old age. Hope that in their turn, if life is continued, they will have those in their family of children to render the same kind attentions when they need." In 1849, she writes to Mrs. Jenkins: "We have been comfortable through this winter; every want supplied; and every attention which kindness could anticipate for us. I often think if William lives to old age, I hope his good example may be the means of good to him, through children and other friends.

I am not altogether unmindful of the many kind remembrances of each family; and hope each will be rewarded a thousand fold, by the kind Providence who watches over all, and orders the events of each. What a mercy, to believe we are constantly under the care of One who can not err."

Maternal interest in the cares, responsibilities and labors of her sons and daughters appears in the following short extracts. In 1845, to her son Augustus and his wife: "I hope you will arrange your labors to make them as easy as possible, consistently with the faithfulness you are bound to exercise toward those for whom you spend your strength." Again, "How I want to know all your cares, all your troubles, all your comforts; and share them all with you and your dear family. Do your pastoral labors increase, or diminish? do they grow more pleasant? If you can find time one of these days, do write many things we wish to know, and how dear E. gets along. Do you hear often from Ruth and Chloe? How my family are scattered to the east and the west." "Do not let the children forget us. Kiss them for me. Had I known of this opportunity a few days ago, I should have been glad to have sent many pounds of butter; but it was sold too soon."

In 1848, she thus writes: "I think one of my old-fashioned letters will perhaps be better than none. We were much gratified with yours: with what you told us of your family, and with your Thanksgiving sermon. If we did not know your incessant labors, we should sometimes think we might oftener have such a treat from you; but we think it probable your time and strength are employed in a way to benefit others more, and will not complain. But we trust you will always remember that parents, when their children are gone to the East and the West, are refreshed by knowing how it is with them now. Although I have passed my seventy-fourth year, I can hardly realize that my youngest is settled and surrounded with three little ones, whose eyes and hands are turned to their parents for support and instruction. I hope you will not fail to train them in the best manner. We see so much defect in this matter at this day, that you must not think it strange if in every letter something is said on the subject."

The afflictions experienced in the families of her children took deep hold on her heart as a mother: as will appear in the following extracts.

In 1843, she writes to her friend, Delia Howe: "Before you read this, I suppose you will have heard of the great affliction in

Mr. Lord's family;* in which we feel much with them. We loved dear Nathan. How uncertain is life and every earthly comfort."

1848. To the family at Roxbury: "I do not mean to complain, dear children, if with all your cares and calls to study and perform all the duties which fall to your lot where you are placed, you do not find time frequently to write to us: but will say, as yet you can not know how much it cheers us to get even a few lines from you. In my mind I have written several times to you, but as yet pen and paper have not come together. You have been made acquainted with all the circumstances of William's sickness and speedy recovery. Last Sabbath we went up, and he went to meeting for the first time and presented a note of thanks, that after having been brought so low, and being so long detained from public worship, he was so far recovered. His sickness was severe; and for many days we and all concerned were filled with anxieties as to the result. Never till then have we felt so much our dependence on him; and more at that time, your father being more feeble than usual. The day we first heard of William's sickness, he had a slight shock of palsy; and has had another since; but he is able to be about, and does his few chores. His speech is much affected. He is totally unconscious that anything has happened to him. His appetite is good. For several weeks he has gone to bed between five and six o'clock. He now sits up till near seven. Thinks Sarah and I are up a great part of the night, if we are up till nine o'clock. As usual he is sitting near the old wood-box; and says, 'Tell Augustus the infirmities of age are gaining fast upon me, but still I think much of my children and grandchildren.' He feels a deep interest in their future welfare: thinks more of Theodore and Martha for the little acquaintance we had with them last summer. I find they are much oftener in my mind than before. How are they, and how do they busy themselves this winter? Hope they are improving in something useful. To-day, have read a letter from Oliver; he expresses many kind feelings. His family are well, but he is troubled with a tedious cough. Says little James and Mark wonder he does not bring them to see their grand-parents." "William's family are in good health; I was a little surprised this morning to see him on his way to Hartford, driving his own horse. He thinks his health better than before he was sick. His strength is not quite restored. We are made quite

* The death of a son at Williams College from the accidental discharge of a gun, in the hands of a fellow-student.

comfortable; all our real wants are well supplied, with Sarah to be and do what is wanted of her."

February, 1852, she writes to Mrs. Lord: "I hope your patience will be equal to your suffering. Think, my dear, how many things you have to be thankful for, every hour of life, even with your lameness."

March, 1852. "I have thought Augustus' absence, although in the beginning, a great trial, seems to be the means of my hearing from each of the family more frequently than if he had been permitted to remain at home. I trust all rejoice in the thought of his being returned, as we hope, not only able to enjoy his friends, but to be useful to the Church where he has been, and hope he may yet be the means of great good. His trials have been somewhat peculiar; but we ought to feel that all has been ordered by One who 'seeth the end from the beginning,' and knows just what each needs, and when to administer. I begin to feel anxious to hear he is as near as New Orleans. Then I suppose we shall want to have him nearer. I find myself not always entirely satisfied with everything just as it is now."

"You have doubtless heard of dear Augustus' troubles. A little before he left he sent me two little books, with your name on one; no opportunity yet to send it. He in a letter to me says, 'Not a word to be said, only, "Be still and know that I am God."' Dear child! he is in a school of adversity for the present; but he writes me that, looking up, he sees bright scenes, and enjoys his mind even in that (in many respects) dismal region. When we last heard he was gaining health. I find the hope is strengthened that he may be returned and do something for his family, and for his Church and people; who, I hear, do not lose their interest in him as their spiritual teacher."

"Since writing the above, I have seen a letter from Mr. Hill, saying they had a letter dated the third of this month, in which A. thinks himself much improved, and now hopes to return in May. This you know cheers me for the present. I wish I were disposed to give him, myself, and all dear to me, into the hands of the wise Disposer of all events; and not to weary my mind with fruitless wishes and anxieties. I do not at all times, as I ought, trust the promises made to such sinful creatures."

1851. "Dear Augustus: I hold frequent conversations with you, while the world around sleep: but to-day while your father has a nap I will try to make a few marks for you to guess out. I was glad you

found time to tell me about your lectures: think the subjects important; hope the course may be useful to the hearers, but think it quite an addition to your labors; do you not find it so? Much more is expected at this day, of educated men, and especially ministers, than formerly. I think the amount not the most important part; but to know it to be the same that the Saviour taught, is the end. Preachers and hearers will soon be called to give account of the improvement made under instructions in the truths of the Bible."

"I have so many comforts and mercies to speak of, that I wonder how I can say much else. As respects dear Augustus, how much better we hear from him than I feared, when he left. I now have strong hopes he may return with new strength, to be useful to his family and his flock as a pastor. But all the future is hid from us, in great wisdom till the right time for us to know; that will be soon enough."

February, 1852, to Mrs. Lord: "Seeing the seventeenth and eigthteenth of this month on paper, led me to feel a strong desire to see and hear the dear ones who call these birthdays. William was led to think of having now passed forty-six years of his time. Had you and I been within speaking distance of each other, probably we should have had many things to say, some pleasant, some mournful. This seems to be the way through life. I think it well to have seasons of reflecting on the past, and looking seriously at the future."

It belongs in connection with the foregoing extracts of her letters which show her maternal habits of feeling, to notice also a few passages which show the heart of the grandmother.

In 1846, writing to one of her children she says: "Doubtless with the addition of another to your number, you realize something of the obligations under which you are laid to be faithful to each child in your care; to train them as you will wish you had done when this mortal scene is closed. I think the neglect of suitable training of children and youth at this day calls aloud on all who have any sense of the magnitude of the evil of neglect, to try to have the subject receive suitable attention. William's children are improving."

In 1849, to Mrs. Jenkins she writes: "You must be constant in teaching your children. Much is to be done to fit them for usefulness in this life. I hope you will be more faithful and successful than we have been. Hope you know where to look for help to perform the mighty task you owe your young family. With the help of your good husband, I trust you will be able to guide them in the right path."

In 1842. "A. wrote a while since they were in good health. He spoke of the children, each; but little M. he says is beyond description. I suppose 'she sets up her will to be the standard,' is what he means. Ruth has just received a long letter from Oliver. They are in good health. Little James he thinks will be somebody yet."

In 1843, in continuing a commenced letter, she writes: "Now I have a new pen, I will try to finish what has lain by several days. This season we are much more dependent on your brother than any former time. Hope and trust he will be rewarded for his kindness, which is constant. His cares are many at home; a flock of little ones to see to and regulate. I think he and his wife try to train them in a good way; which is more difficult now than at a former period when things went on differently. The experiments and inventions of the day are not calculated on the whole to better the state of society, or improve the young. I don't believe in the whole concerns of life going by steam. (By this time I think you wish mother would not talk of things so much beyond her knowledge.)"

To Augustus: "How are your dear children? I wish one of them was here: would give it all the bread and milk it would eat, and keep it warm, and indulge it enough to make you some trouble in the end. Wish I could do something for you, in these days of your adversity."

To Miss H.: "A. and E. spent a week with us at anniversary time. Between you and I, (don't repeat this,) their little Theodore is nearest perfection of anything you have met with: wish you could see his face."

"Ruth tells me Francis is homesick: poor little fellow, he never before knew the worth of a good home; hope it will be a profitable lesson to him."

"Augustus' little boy, in school this winter, is learning Emerson's Historical Catechism. His two children have committed more than one-half of it to memory."

"Little Mary Lord has been drooping for many weeks, but is restored again. She is a lovely child: wish you could see her; perhaps you would need grandmama's eyes to see anything very pretty in her. I suppose it not new for persons of our age to think the second generation remarkable."

To Mrs. Jenkins: "Please give my love to your husband, and tell him that till I see for myself, I will trust his judgment with regard to the grandchildren: hope, in the spring, to see you all."

"In mind I am often with you. Do kiss the dear little ones for me; let them know they have friends here. Tell A. that Samuel is in his *abs.*"

To the same, after the birth of an infant: "I suppose the name for the babe fixed before this time. If not, the name of either of my brothers, Timothy, Solomon, or Stephen, if either of such old-fashioned names will suit, will be pleasant to me."

"Much love to each of the dear ones. Tell them grandmama thinks much of them: and hopes they are all preparing to be useful in life: and will be sure to remember their Creator while young." In a subsequent letter, "Tell them grandmama thinks of each one, and rejoices that they are improving in all that will make them useful in life, and I hope happy in a coming world.

March, 1852. "Dear Mary and Theodore, grandmama thanks you both for writing. I was much gratified with both your letters. When I think how many of your age have not had opportunity of attending school, as you have, I rejoice that you are so well provided for, and think your improvement will be in measure equal; and trust you will rejoice the hearts of your parents in seeing your progress in what will make you useful as you come forward in life, prepared to take their places in society. Hope, before this, Mary's lameness is better. I think of you not a little.

To Mrs. Jenkins, 1849: "I have many dear ones far from me coming on to take their places in society, and hope they will be so trained that they will be comforts to friends, and useful in the world. The present rising generation, it seems to me will be one for more activity in every object. I think there will be no place for drones, and a different fever prevail from the one of gold-digging, which seems now to overpower almost everything else. You perhaps see and hear more of it than we do: enough in every direction to occupy many minds which might be better employed."

"A few days since I had a most excellent letter from Mr. Jenkins. He seems to describe such feelings for us at this period of life, as a good man and a son, with a talent to write, might express. In addition he sent a box of excellent fruit, which is very acceptable. We have had many tokens of kind feeling from him as well as from each of the family. I desire to feel grateful to the Giver of all, first; and then to my children. How many parents have but small comfort in their children. Do be faithful in training yours. Much depends on a few of the first years."

In 1851, in a letter to the family at Roxbury, occurs what appears

to be one of her latest expressions of affection, both as a mother and grandparent. "And now my dear children and grandchildren, how do you all do? I hope dear E. is freed from that painful disease, and is ready to sing of mercies. I think of each of you, with love and fond wishes. Tell Theodore grandmama often thinks of his visit with pleasure. Martha is not forgotten; and the little one, though a stranger, comes into the number, and has a share in my heart. Whenever you find time, tell me of all and each one of the dear ones, and as much more as you can afford. Much love for you all. From your aged mother,

KEZIA THOMPSON."

At one period, in the year 1848, Deacon and Mrs. Thompson took a recess of a few months from the cares of housekeeping; spending the time among their children. After their return to their own home Mrs. Thompson writes to one of her children: "I think you will like to know the particulars of our situation. We did not resume housekeeping as soon as we had expected. It seemed much like beginning anew in the world; with the exception that old age was our attendant, in the room of vigor and youth; but in time things were got together, and we are made quite comfortable in our own house and by our own fireside. My health failed in consequence of fatigue; had some fever, a few days; but Dr. Rogers' prescriptions soon restored me. William and Eliza did all in their power. The kindness of our neighbors was more than could have been expected."

Of their domestic state another extract is quite characteristic. Writing to Augustus, March, 1851, she says: "I suppose you and William frequently communicate; and in that way you learn something how father and mother are. In the main, we have been carried through another winter more comfortably than I feared. A gradual decay of mind on father's part. The other side is for others to say; as we are not apt to know ourselves as our neighbors know us. I find at this period of life more is depending on kind friends than in earlier years; and desire above all to feel my entire dependence on a kind and overruling Providence at all times."

The extracts which follow will bring before our minds some of Mrs. Thompson's thoughts and habits of feeling as a Christian.

In 1843, a season of revival in a school, she writes to Augustus: "We had a letter from Chloe, a few days since; perhaps she has communicated the same intelligence to you, of a revival in the school

where Harriet and her cousin are, and that they are all rejoicing in hope of a saving change in their hearts. She seems much interested in the news. There is something of seriousness in this place at this time, and there are many meetings. Tuesday evenings we have one in our house. Remember us; we can not get out much at this age and season of the year."

1852. To Mrs. Lord, she writes: "W. and E. are gone to a meeting. Mr. H. appointed a church fast. People from the Hill united in a season of prayer for this place. Many places around are enjoying a reviving; while in this place, although favored with more instruction, we all remain unmoved, cold and stupid. All around, at home and abroad, calls for activity in the service of Christ."

Her distrust of herself finds expression in a letter to Mrs. Jenkins, in 1849, in which, after reference to the deaths of several old friends in Goshen, she observes, "We are spared yet, although I seem to stand like the barren fig-tree." This view of herself seemed to possess her mind during most of her life; although having the confidence of all who were acquainted with her "manner of life," that she was indeed a child of God. A cautious reserve in speaking of herself, even when her Christian friends endeavored to draw her into conversation on religious subjects, kept them from the intimate knowledge of her feelings; at the same time that her deportment and example were such as to create in every mind the conviction, "it must be that Mrs. Thompson is a Christian." Through a long life, of what seemed to all her acquaintances and friends to be Christian living, and in which none stood in doubt of her safe spiritual state but herself, afraid of the solemn step of making a profession of religion, she lived and walked sorrowfully, and in perplexity, and apart from the visible flock of "the good Shepherd;" never forsaken by him, yet so much listening to her fears, that she could scarce hear his voice of kindness, saying to her soul, "I am thy salvation." At last, in the evening of her life, and almost at the end of a long and weary pilgrimage, obviously toward heaven, and when the partner of her life had gone up to "the marriage supper of the Lamb," she ventured into the visible church, and for the last year of her life came to the table of the Lord's love, and found the peace and comfort which had for years belonged to her. The following extracts from letters of her son William, to one of the daughters, relate to this subject.

March 17, 1851. "Mother converses with more freedom respecting her religious exercises than formerly, and is more seriously con-

sidering the question of joining the church. I have been much gratified with the sentiments which she has of late expressed."

May 5. "You will rejoice to learn that mother was able to attend church yesterday, and publicly profess her attachment to Christ. On my return from Manchester this morning, I called and took breakfast with her. She seemed uncommonly cheerful; and I doubt not the step she has taken will contribute very much to her comfort and usefulness. Her health and strength have greatly improved since you left. 'What shall we render unto the Lord for all his benefits?'"

Soon after this important event, Mrs. Thompson removed and fixed her residence in the family of her son William, at East Windsor Hill; making occasional journeys to visit her children in New York and Massachusetts, her sister, residing in Sheffield, Mass., and her relations and friends in her old home, Goshen. Her letters, written respecting these, her last visits, as they proved to be, indicate how much she enjoyed the society of her children; with what tender interest she visited the friends and the scenes of her former years, and bade them adieu, as probably no more to be revisited before her farewell to this mortal life. And it is a delightful proof of the depth and tenderness of her affections, that they seem never to have been in the least chilled in the evening of old age; but rather to have increased in their fervor, the nearer she drew to her departure for that world where love reigns, perfect and eternal.

Mrs. Thompson had enjoyed uniformly good health during the latter part of her long life. By an accidental fall in the winter of 1849, she received an injury which occasioned her, for a time, considerable suffering. Her son William, writing to Augustus, remarks: "The doctor speaks encouragingly of her case, and we hope that she will in a degree recover the use of her limbs. But at best, the result of the accident will doubtless prove to be a sensible approach to the end of earthly cares and pains. So far as there may be reason to doubt whether all is well for eternity, we seem called upon to pray, with special earnestness, that an unclouded hope may cheer the last days of our beloved mother." How far the prayers of her children availed to this desirable object, may be considered as indicated, in part, in that strengthening of her Christian hope, in which she subsequently to this, took the important step already mentioned, of making a public profession of religion; and in the light, peace and comfort in which, as we shall now see, she made her approach, by sickness, to the close of life. Of her last illness, and her decease, the follow-

ing extracts from letters of her son William, and his wife, will furnish the history.

March 23, 1852. "Mother is comfortable, but we notice indications that her strength gradually fails. I think she is inclined to visit Falmouth, and has spoken of going in company with Augustus. If she makes the visit, it will not be best perhaps to have it understood that she will spend any considerable time there; as aunt Bushnell has earnestly solicited a visit from her during this summer."

April 4. "Since Saturday last, mother has been considerably indisposed, and to-day her symptoms are such as to justify anxiety respecting the result. Several times during the winter, she has been attacked with chills, which alarmed us for the moment; but they have not been followed, in any instance till the present, with indications of fever. Yesterday the doctor thought she might escape a course of fever, but to-day she suffers an increase of pain, with less of appetite and strength. This afternoon she said to me, that if she were not better in a day or two, I must write to Ruth and yourself. Her mind is for the most part clear, and her feelings such as her Christian friends could desire. We do not look upon her case as specially critical, and have a comfortable hope that she will rise, after a few days. Still, in view of her age and weakness, we ought not to be surprised if this should prove her last sickness. We have heard nothing from Augustus since March 6th, and I suspect mother has felt a good deal of solicitude regarding him. Before sending this to the mail in the morning, I will inform you how she passes the night; and till there is some decided change in her condition, I will send a line to you daily."

Morning, April 7th. "Mother was quiet through the night, but her symptoms upon the whole are no better."

April 9th. "Mother was so comfortable most of the day after I wrote you last, that we were much encouraged, although her breathing was not quite easy. About midnight she was attacked with acute neuralgic pain, and has suffered a good deal, till within an hour of this time, eight o'clock, when she was relieved by morphine. It would seem that her strength is so far reduced, that she can not bear the exhaustion of pain and fever many days. Her mind is still clear and calm. The mercies of God occupy her thoughts, more than his judgments. May he prepare us all for the allotment of his holy providence. Mother says she thinks of you often, and if it were not so far for you to come, she should hope to see you."

April 12. "Since the date of my last letter, Saturday, A. M.,

mother has been so comfortable, a part of the time, that we could not but hope she was convalescent. Her watcher, on Saturday night, mentioned in the morning, that she complained but little, and slept a large part of the time. The Sabbath was a day of delightful rest to her, except that a sense of exhaustion was distressing at times, particularly just at night. Through the evening we perceived that she was growing restless, and feared she would be decidedly worse before morning. But she became quiet at length; and the watcher says she spent the night comfortably. The want of constitutional strength is the chief ground for apprehension respecting the result. Mother converses but little. Her mind is regular and her faith firm."

"1 o'clock, Monday morning, April 17, 1852.

"My Dear Brother: You will wonder at my waking at this hour of the night, when all beside are quietly reposing. I am watching by the bedside of our only remaining parent, and it occurred to me that I would improve the opportunity to write a few lines to you, which I have long had it in my heart to do; but your good brother's letters have always been dispatched without my knowledge, and thus you have failed of receiving from me one token of affection or sympathy, in this your hour of trial. But I trust you have never doubted either; for you have constantly had my warmest sympathy and earnest prayers, that He who has placed you in the furnace, will secure to you blessed results. May you come forth as gold seven times purified, and may the trial of your faith redound to the glory of his grace, who, we trust, has made you 'accepted in the beloved.' I must say I have greatly admired the dealings of God with you, my dear brother. He has removed you from the scene of your sufferings; has taken you 'apart into a desert place to rest awhile;' he has hid you in 'his secret chambers;' and while the world was in a measure withdrawn, he has spoken to you such words of love and mercy, and has taught you such lessons in his communings with your spirit, as are never learned in the days of prosperity. He has dried up these 'broken cisterns,' that your soul might be satisfied from the *unfailing* fountain of divine love. All the circumstances of your journey and sojourn in a strange land, have been so mercifully arranged that we have been constrained to give thanks on your behalf."

"April 17th, 1852.

"My Dear Brother: I have come to mother's room to give Eliza an opportunity to sleep, and will add a few lines to her letter, so as to send it by the mail to-day.

"Mother was attacked with lung fever a fortnight since, and though her case is still a critical one, she is not, apparently, in as great danger of a fatal result as she seemed to be last week. Her strength is much reduced, and both she and her friends, including the physician, look upon this as probably her last sickness. Still the doctor says she may rise to her customary degree of vigor; and if not, it is not improbable that she will continue some time, in a feeble state. We ought not to be surprised, however, if she soon reaches the end of her pilgrimage.

"Her mind has scarcely wandered at all since she was taken ill. Such calmness, resignation, freedom from the whims and peevishness of old age; such considerate regard for the comfort of those about her, and such delightful views of the divine character, the person and work of Christ, as she manifests, were not to be expected even in such a mother as ours, without the special favor of God. She often utters her feelings in the language of those Psalms which express the highest degree of gratitude and joy. Yesterday it was in this form, as I came into her room: 'Let everything that hath breath praise the Lord!'"

April 25. "My dear brother, a few days since I addressed a letter to you at St. Louis, giving some particulars of mother's sickness. Since the date of that letter, she has continued to lose strength, upon the whole; yet so gradually that the change is scarcely perceptible, from day to day. Prostration of vital energy, consequent upon the fever, renders food and medicine in a great degree inefficient; and we must judge it more probable that she will linger in a feeble state several weeks or months, than that her customary strength is to be restored. Her mind is bright, and her preparation for death seems to be remarkably complete. No expression has fallen from her lips, indicating the least impatience or dissatisfaction with the divine dealings. The anniversary of father's death called mother's thoughts especially to the employments and society of that world where we trust he has spent the last year. Ruth and Chloe are now with us."

"'The traveler's psalm,' so called in Watts' version, will have new beauty and fitness to your ear, if you safely accomplish the journey which takes you through such a variety of climate, scenes and incidents. May your new stock of ideas, and all the experience of the past year, be made subservient to the kingdom and glory of Christ! Much love from mother, Ruth, Chloe and the family."

May 27. "I am happy to inform you, dear sister, that mother has been quite comfortable most of the time since you left us. Her

strength gains slowly. With assistance, she walked a step or two day before yesterday. Still it is necessary to administer morphine to prevent paroxysms of pain, and we dare not yet hope that she is to be spared long. The doctor speaks of her pulse as improving."

May 31. "Mother passed the Sabbath quietly; and this morning she looks bright; and I presume will walk a few steps, by and by. Her symptoms are in no respect more unfavorable than when I wrote last. One of her smiles,—and they are not unfrequent,—I value beyond expression."

June 2. "Mother is still convalescent, she has walked into the front chamber to-day; and probably she never enjoyed the beauties of the season in a higher degree. The activity of her mind, and her considerate regard for all around her, are surprising. Still more noticeable and gratifying is her Christian serenity, which is scarcely ruffled from day to day.

June 22. "Since yesterday morning, dear sister, mother has perceptibly failed. Her breathing is at times quite difficult; and such is her weakness that articulation is a task. Milk punch and porter, in very small quantities, constitute her nourishment; and even for these she has no relish. Every symptom admonishes us that the pilgrimage of our revered and beloved parent is drawing to a close. The end promises to be as calm and peaceful as friends could desire. The doctor thinks she may linger a few days, unless attacked with severe pain; but we should not be surprised to see her breathe out her life at any hour."

Same date, to the family at Roxbury: "Dear brother, from extreme weakness, mother's breathing and articulation are most of the time quite difficult. Every symptom warns us that the great change is near. I just now asked her what I should say to you. She replied: 'Calm in my hopes and feelings, but very weak.' The report of cannon, fired in Hartford this morning, suggested a remark respecting the honors which are received by men from their fellow-men. The words of Christ were repeated, 'One thing is needful.' She replied, 'Yes; my situation teaches me that as I never felt it before.'"

June 25. "Mother has revived, in a measure, since the atmosphere was purified by the shower of last evening. This morning she has taken a few spoonfuls of coffee, and articulates with less effort than for the last two days. At times her mind is confused, but for the most part she seems to have the use of her faculties, and takes satisfaction in hearing the Scriptures read. In reply to the question, 'What would you say to your grandchildren if they were

all here?' She said, 'Prepare for death! prepare for death!' A vase of flowers which Elizabeth brought into her room yesterday gives her great pleasure."

Under the same date, Mrs. Dr. Thompson writes: "Mother seems more feeble on the whole than I have ever seen her. It seemed yesterday that she would hardly live through the night. She is a little revived, this cool morning: swallows rather better, but takes very little if any nourishment."

June 26. "Dear sister: For several days past it has seemed impossible for mother to sink lower and still continue with us. But to-day,—especially this afternoon,—there has been a sad change in her symptoms, and the powers of nature have about spent their force. I read a part of your letter to her, which she seemed to understand, but could not speak distinctly at the time; and probably she will articulate no more. She suffers, at times, from difficulty of breathing, but is most of the time free from acute pain. A few moments since I read to her, 2 Cor. 5: 1–9, into the spirit of which she readily entered. When asked if she could say with Paul, 'Thanks be to God who giveth us the victory,' she looked earnestly at me a moment, and then nodded assent. It is difficult to realize that our dear mother is soon to be taken away, and no further opportunity allowed to repay the innumerable acts of kindness we have received from her in former years. It is delightful to know that her hope in Christ is still unclouded, and that death has ceased to wear an aspect of terror. For this let us render praise to the God of 'everlasting consolation and good hope."

Saturday, 10 o'clock, P. M. "Mother's pulse is still regular, but much more feeble than a few hours since. Just now she said, 'Cold water,' distinctly, and swallowed a little, and heard with pleasure the stanza,

> "'Jesus can make a dying bed
> Feel soft as downy pillows are,' &c."

June 28. "My dear brother: Your short letter to mother,—the last she received,—was highly consoling. She has failed perceptibly, since I wrote last. Dr. Wood thinks she can not continue more than twenty-four hours. The few words she utters, and her signs, indicate unruffled calmness of spirit in the prospect of death.

June 29. "It will gratify you, dear brother, to learn that mother heard your letter, which came last evening; and we judged that she understood it, and was pleased with such an assurance of filial affec-

tion. To our surprise she still breathes, (half-past 4 o'clock, A. M.,) and faintly signifies that she comprehends the few words addressed to her from time to time. Dr. Hooker asked her if Christ was still precious to her; and if so, to press his hand, which she instantly did."

Same date, at a later hour. "Dear sister: Mother still breathes; but so feebly, that we expect her departure very soon. Through the night she has been apparently free from severe pain; though I think she suffers considerably from a sense of exhaustion. Her hearing is perfect; and by feeble signs, we know that she comprehends what is said to her. We discern no indications of spiritual darkness or fear of death. The last hours promise to be in beautiful agreement with the tranquil experience of days past."

8 o'clock. "No perceptible change. 'O death! where is thy sting?'"

In the afternoon of the day last dated, at four o'clock, Mrs. Thompson breathed out her departing spirit into the hands of that Saviour in whom she trusted: and of whom she had said, when examined one year before, for admission to the Church, "*He is altogether lovely.*"

The funeral was attended on the following Saturday. The selections of Scripture read were the following: 1 Cor. 15: 51–58; 1 Thes. 4: 13–18.

The hymns sung by the Chapel choir, as appropriate to the occasion, were:

"Asleep in Jesus! blessed sleep;"

* * * * *

And,

"Blest be the everlasting God;"

* * * *

On the Sabbath, which was sacramental Sabbath, the Church of which she had been a member, was addressed in a discourse designed to be appropriate, both to the ordinance approached and to the case of the beloved departed sister whom we had seen laid in the grave on the previous day. The text was, John 17: 12, "Those whom thou gavest me I have kept, and none of them is lost."

September 1. Writing to one of the daughters, the remark is made by Rev. Dr. Thompson, "I find myself frequently questioning how this and that event or proposal will strike mother? and hesitate for a moment about some arrangement in the house lest she should not be pleased with it. Many little articles about the house call up

family scenes, and incidents, fraught with an interest that still deepens as childhood and youth are viewed at a greater distance."

"The first exercise in the Catechism, at the opening of our Academy this term, was the fifth Commandment. It gave me great pleasure to be present and remark upon the duty enjoined. What bitter regrets are sure to follow the neglect of it!"

As supplementary to the two next preceding sketches, it will be in place here to insert a letter comprising recollections of both Deacon and Mrs. Thompson, furnished by Rev. John F. Norton; who, as a native of Goshen, was for a considerable course of years acquainted with them and their family; and seems to give the results of considerable observation of their domestic habits and their Christian character and influence.

"Rev. A. C. Thompson:

"*My dear brother*:—Your purpose to prepare a brief memorial of your honored parents commends itself to my judgment.

"As one who feels no ordinary interest in that household of faith, of which it is your privilege to be a member, I would not have the remembrance of your parents lost to their posterity, amid the novelties and excitements of the present and the future. What our children will become it is impossible for us to say, but I believe in 'covenant mercies;' and I shall hope to welcome to heaven many of the descendants of Deacon Augustus and Mrs. Kezia Thompson.

"My recollections of that worthy pair are exceedingly distinct, and I may add, exceedingly pleasant. My memory recalls the names and forms of many who were in middle or advanced life, while we were spending the days of our childhood in the 'hill country' of Connecticut; but aside from my own parents and near relatives, your father and mother made upon my mind by far the deepest impressions.

"That 'silvery head' which has so recently gone down with honor to the grave, was growing white with the frosts of age, when I first began to inspect narrowly its outlines from the gallery of the old meeting-house where you and I were consecrated to God in baptism. The pew which your father and mother occupied in the sanctuary, is now distinctly before me; and their appearance as they listened to the words of eternal life, I can never forget. Especially do I recall that look of calm and childlike submission which their countenances presented, when the destroyer, Death, had invaded your circle, and your family group clad in the garb of mourners arose from their seats

and were remembered in the prayers of the Church and congregation. 'Even so Father, for so it seemed good in thy sight,' was the language of that scene; for the bereaved kissed the rod.

"As these are among my earliest, so they are among my deepest impressions of your father and mother, and I grew up with the feeling that whatever might be true in other families of our acquaintance, 'subjection to the Father of our spirits,' was a reality under your roof.

"As time advanced, and you and I were thrown together in our studies and travels, I became more intimately acquainted with your parents; but you will not expect of me anything like a full delineation of their characteristics.

"In many respects, doubtless, their natural tastes and temperaments were unlike; but if this were so, the many years which they passed together, engaged in the same labors, and sharing in the same cares and anxieties, assimilated the one to the other in a remarkable degree. I never knew them to differ in relation to any point involving principle or charity. They had substantially the same views, feelings and purposes touching all the great privileges, duties and responsibilities of life; and when I reflect upon their habits of thought and action, I find it difficult to ascribe characteristics to the one which did not belong, certainly to a very great extent, to the other.

"Your father and mother were distinguished for their hospitality. The entertainment of their large circle of particular friends and relatives, though it made large drafts upon their strength, always seemed one of the most natural, easy and pleasant things in the world; while many a stranger found in their dwelling a cordial welcome. This well known trait of character gave them rare advantages in the matter of society; for their house was the resort of the refined and intelligent, and 'excellent of the earth.' I may add that they had the somewhat rare faculty of making their guests feel at home in their family circle, and this without the least apparent effort.

"Unbending integrity was a prominent feature in their characters. Often have I had occasion to observe how their conduct was regulated by fixed principles. With a keen discernment of what was right, they pursued it with unusual determination and singleness of purpose; though in so doing they might be obliged to stem the current of popular prejudice.

"Your parents were also distinguished for their benevolence. Many were the recipients of their favors at home and abroad. The poor found in them sincere friends; while every worthy object of

charity, enlisted their sympathies and secured their aid. Few gave more than they gave in proportion to their means, to alleviate human misery and to promote the cause of truth and righteousness.

"To an extent beyond most of their contemporaries, and certainly beyond any with whom I am acquainted, of the present generation, your parents attached importance to *family training*, to the influences for good or for evil that operate in the domestic circle. How far they succeeded in moulding as they would the characters of theirown children, it is not perhaps for me to express an opinion, in a letter addressed as this is to one of them; but I may say that they secured, in an unusual degree, the respect and affection of their household.

"It was a common saying with your father, when he had occasion to speak of some restless, turbulent spirit in society, that 'he never had been governed at home.' Bold innovators upon the faith and order of the gospel—men who are restive under the restraints which God has imposed, and seem never satisfied unless they can be amending the divine plan—he always regarded with serious apprehension; because, as he was accustomed to say, 'they have not yet learned their first lesson, subjection to rightful authority; a matter in which their parents were bound to teach them.' This was his doctrine, and he found very little difficulty in accounting, in this way, for much of the pride, arrogance and self-sufficiency which many pretended reformers in the church and state manifest.

"Your mother, too, had clear and consistent views upon the subject of family discipline. 'There is a great deal in the blood,' she used to say. 'You must not look for grapes upon a bramble bush.' Nevertheless, she believed that much could be accomplished in almost any case, by faithful domestic training. 'I should like to have the management of that child for a few weeks,' she would say, after witnessing the vain efforts of some weak-minded, irresolute mother, in the business of discipline; 'I think a steady hand would soon bring matters to a crisis.' That her views in relation to this important subject were correct, I have no manner of doubt; and often do I wish that parents now had a tithe of her energy in this part of their duty, in bringing up their children 'in the nurture and admonition of the Lord.'

"But I hasten to another matter, which though another, is most intimately connected with the traits of character already noticed. I refer to the crowning excellence of your departed parents, their sincere and humble piety. The gospel was never alluded to in that family circle without awakening a deep and heartfelt interest; and I

love to reflect upon those beautiful exhibitions of love to God, and delight in the Saviour, which in the unrestrained intercourse of many years, it was my privilege there to witness. In adhering firmly and unhesitatingly, as they did, to what is usually denominated the Calvinistic scheme, your parents found what they needed, a God and a Redeemer, such as their necessities required, and they desired nothing better. That they were uncompromising in their hostility to error, need not surprise their posterity; for they loved truth, and had not one particle of confidence in any of the devices of men to make the way to heaven easy. 'Stand ye in the ways, and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls,' is a passage which your father was accustomed to repeat with great earnestness; and who will say that the promise contained in it was not verified in his own rich and hopeful experience?

"I seem to see him now, as the circle gathers for family devotions. With what interest he opens that large Bible, which was made for use; and how his countenance lights up as he reads 'the words of eternal life!' Instead of resorting to a written commentary, he reads and re-reads the record. When a thought is presented which demands special consideration, a brief remark fastens it like 'a nail in a sure place;' but it is the message of the Holy One, and that message just as the Holy One has given it, which chiefly occupies the thoughts of him who reads and of them who listen. The passage is at length finished, and the Bible is reverently closed, with new views of duty, and new strength to perform it.

> "Then kneeling down, to Heaven's eternal King,
> The saint, the father, and the husband prays;
> Hope springs exulting on triumphant wing,
> That thus they all shall meet in future days;
> There ever bask in uncreated rays,
> No more to sigh or shed the bitter tear,
> Together hymning their Creator's praise,
> In such society, yet still more dear,
> While circling time moves round in an eternal sphere."

"The scene is all as one of the events of yesterday, solemn, but yet pleasing and animating.

"We trust that your departed parents have entered into 'rest.' Theirs was a 'hope firm unto the end,' 'and their works do follow them.'

"That we and ours may be sustained by a 'like precious faith,' and find at last a home with those that sleep in Jesus, is the prayer of

"Your sympathizing and affectionate brother,

"JOHN F. NORTON."

The filial fidelity to which testimony is borne in the joint letter next following this paragraph, is "associated with delicacy" in the individuals to whom it is addressed, which would doubtless have shrunk from giving an express permission for its insertion in this Memorial. And the compiler wishes here to state to the circle of friends for whom this book is prepared, that for the appearance of the letter, and of the reply of Dr. and Mrs. Thompson, following, he is specially and solely responsible.

"REV. WILLIAM THOMPSON, D. D.
and
"MRS. ELIZA W. THOMPSON.

"DEAR BROTHER AND SISTER: We have just learned that the last item of business pertaining to the settlement of our father's estate has been discharged. It impresses and instructs us. Henceforth it will be by other than secular concerns that we shall be reminded of our revered; parents whose earthly connection with us seems now to be completely terminated. How great is our indebtedness to them, in worldly as in other respects, and through them to the God of our fathers!

"But we are reminded of a common debt to you also. It was the arrangement of a kind providence, that our parents, in their later years, should be in your immediate neighborhood. It was only at intervals, and these sometimes protracted, that we could manifest our affection and respect for them by any personal services. Hence it was a peculiar satisfaction to us to know with what tender and unremitting assiduity you ministered to them in the decline and infirmities of closing life; and it has been and will ever be a great gratification to have known from them how much their comfort and cheerfulness were thus promoted. Our fraternal attachment to you, has in this way been deepened; and we can not refrain from expressing to you our common and grateful delight. You will please accept the accompanying testimonial of the same. Your dear children also, share more deeply in our regards, for the respect and devotion which they have showed to their grandparents.

"May the Lord God of Abraham, of Isaac, and of Jacob, bless you and your children, making them no less a comfort to you; and through

abounding covenant mercies, sealed by our adorable Redeemer, may he gather us all, in his own time, to his kingdom of glory!

"With great affection,

"We are your brothers and sisters,

"Oliver H. Thompson,
"Emma A. Thompson,
"Eleazar Lord,
"Ruth Thompson Lord,
"John Jenkins,
"Chloe Thompson Jenkins,
"Augustus C. Thompson.

"February, 1853."

"East Windsor Hill, April 12, 1853.

"Dear Brothers and Sisters: The return of spring and other circumstances, have, of late, recalled with peculiar vividness, the scenes which marked the experience of our family a year since. The chamber where our dear mother breathed out her prepared and willing spirit, is a hallowed part of our house.

"The buds are again beginning to swell on the tree beneath her window, at which she gazed so fondly during her protracted sickness; and the song of her favorite bluebird has now an unwonted charm for us and our children.

"We were about to plant a few shrubs and flowers near the graves of our revered parents; when we received the box containing your joint communication, accompanied with a silver cup, of beautiful form and workmanship. The value of the gift is in no small degree heightened by the inscription, expressive of filial and fraternal love.

"We can not be sufficiently thankful that providence placed us so near our parents when they began to feel the infirmities of age; and gave us the opportunity of frequent intercourse with them till the close of their pilgrimage. The trifling services rendered them from time to time, were amply repaid by the gratification we felt in ministering to their comfort. And to know that in their daily prayers for children and children's children, our own family were remembered with special interest, was to be assured that our filial indebtedness was constantly on the increase.

"It is pleasant to recollect how often we had occasion to visit the homestead, for the purpose of delivering an affectionate message, or a timely gift from an absent son or daughter. It was affecting to see the surprise and gratitude with which these tokens were received by

our parents, as if they had done but little for us. How many proofs of their diffidence and humility can we recall!

"We beg you to accept our thanks for the strong assurance we now feel that you are satisfied with the manner in which we discharged a sacred and delicate trust.

"Every kind wish and every fervent prayer for our children, we heartily reciprocate for your own. As heads of families, may we all remember that the judge standeth before the door!

Yours affectionately

WILLIAM THOMPSON,
ELIZA W. THOMPSON."

VII.—MR. AUGUSTUS T. AMBLER.

HE was first son of Mr. David and Mrs. Ruth Ambler. The Rev. Mr. Bartholomew, of Augusta, N. Y., thus writes of him:

"I was acquainted with Augustus during his course of religious exercises, both before and after his conversion. We united with the Church in Goshen at the same time—in the autumn of 1822. He had very pungent convictions, and came out very clear and decided. Soon after he united with the Church he left Goshen, and we have never met since. But from the reputation he has among my people, I presume he was always a consistent Christian. He took a deep interest in the Sabbath school. Soon after his hopeful conversion, he became interested for the world of sinners. I remarked that before leaving Goshen, he was desirous to prepare himself for usefulness by study. He studied medicine and went to Green Bay, Wisconsin, in the fall of 1828."

Of his connection with the American Board of Commissioners for Foreign Missions, the following is a brief history, extracted from the Missionary Herald, for May, 1831:

"Mr. Ambler went, by the appointment of the Prudential Committee, from Augusta, in the State of New York, to teach the school among the Stockbridge Indians, near Green Bay, in the fall of 1828. He labored there faithfully, though much of the time in feeble health, till the spring of 1830; when severe pulmonary complaints obliged him to leave his sphere of labor. During the summer following there was some mitigation of his complaints, and it was hoped that a resi-

dence in a warm climate would restore his health and enable him again to resume his labors for the benefit of the Indians, to whom he was much attached. He accordingly embarked at Boston for New Orleans, in November, with the hope that his health would permit him to repair to the Choctaw nation and aid in missionary labors there. His health, however, was not essentially benefited by the voyage and change of climate; and after reaching Yok-nok-cha-ya, the station of Mr. Byington, he gradually grew worse; and on the 10th of February, he departed, as there is good reason to believe, to his rest in heaven. During the whole of his sickness, Mr. Ambler manifested little or no anxiety whether it should issue in life or death. His hopes were firmly based on Christ, to whose service among the Indians he had consecrated his life. From him he derived his support and comfort, and from him he looked for his reward."

Continuing the extracts from the letter of Rev. Mr. Bartholomew, we add the following:

"Although far from home, Mr. Ambler said in a letter which he dictated to his parents: 'It would be a great satisfaction to say to you more than I can at present. But it is the will and providence of God that I should be separated from you, and I can entirely acquiesce therein. The near prospect of death causes me to feel solemn. Still I think I am not afraid.' 'I know in whom I have believed.' The glorious Saviour and Intercessor is engaged for my salvation. Unworthy and sinful as I am, he condescends to manifest himself precious to my soul."

"Immediately preceding his death he requested that the sacrament of the Lord's Supper might be administered to him. It was a very refreshing season to him; and in a short time after he died in peace."

VIII.—MRS. ISURA THOMPSON CARRINGTON.

Mrs. Carrington was the fifth daughter and sixth child of Mr. James and Mrs. Ruth Thompson. She was born in Goshen, Conn., July 24, 1781. She was married to Mr. Elisha Carrington, August 25, 1799. She died, October 18, 1847, aged 67. Her surviving

daughter, Mary, under dates September 10, 1848, and July 30, 1849, thus writes of her:

"My dear mother hopefully experienced religion about the year 1814; and soon after, with my father, united with the Presbyterian Church in Peterborough; and always, I believe, maintained a Christian deportment and conversation. She removed to Oswego in 1827, where she united with the First Presbyterian Church; and was a constant communicant until the time of her disease. She was always active and useful, and endeavored to promote every good work, notwithstanding her frequent illnesses and constantly delicate state of health." "Her health, for a number of years, had been extremely delicate. Two months previous to her death, Mr. Macfarlane, my brother-in-law, came over from Kingston, C. W., with his two little sons, to make us a short visit. He was not well, on his arrival; and soon after was taken with congestion of the brain, which terminated his life in a few days. This was a fearful stroke to us all; and although mother sustained it better than the other members of the family; yet, in a few days her strength began to fail, and she declined gradually; until the dysentery set in, which terminated her life. She was a great sufferer; but bore all with the greatest fortitude and submission; looking anxiously to that better world which would not only terminate her sufferings, but admit her to the presence of her Redeemer. Her mind continued active and firm to the last."

The Rev. R. W. Condit, pastor of the Church of which she was a member, in a note, June 22, 1849, bears comforting and honorable testimony to her character as a Christian and a mother.

IX.—MRS. ISURA CARRINGTON MACFARLANE.

Mrs. Macfarlane was the fifth child and fourth daughter of Mr. Elisha and Mrs. Isura Thompson Carrington. She was born, May 23, 1810. She was married to Mr. James Macfarlane, April 22, 1834. She had two sons: Carrington, born 1836, and James Duncan, June, 1838. She died November 10, 1838. Her tomb-stone bears the inscription, in allusion to her character, "Blessed are the pure in heart, for they shall see God." "She joined the First Presbyterian Church in Oswego, N. Y., a few years previous to her mar-

riage," (writes a sister,) "and then received a letter to the Scotch Church in Kingston, Canada West. She gave evidence of piety. She was interred by the side of her husband in the burial ground in Kingston."

X.—MR. DAVID W. AMBLER AND MISS RHODA AMBLER.

David W. was second son of Mr. David and Mrs. Ruth Ambler, of Augusta, N. Y. He died at Augusta, July 23, 1847, aged 32 years. The following sketch of his character, furnished by one who knew him, pays a tribute to his moral and Christian worth.

"In this bereaving and mysterious providence, the Sabbath school lost a faithful and affectionate assistant and teacher; the Church a constant support; the oppressed, a devoted friend; the cause of benevolence, a heart of sympathy; and the parents and sisters, a most dutiful son and affectionate brother. As he loved all, especially 'the household of faith,' he was beloved by all. His last hours were peaceful; such as we expected when we saw him leave the Sabbath school, and the path of active duty, with a feeble step and trembling voice. During his last moments on earth, he manifested ardent attachment to the Sabbath school and to the young men. May his prayers be heard for them; and many be raised up that shall honor the profession he made."

From a letter of Rev. Mr. Bartholomew, an acquaintance, giving a few recollections of him, and also of his brother, Augustus T., the following is an extract:

"David was of a very cheerful temperament. I believe he was respected as a pious man. He was beloved as a school teacher, and we believe was faithful to the souls of his pupils. I was with him when he died. He had his reason perfectly; and died rejoicing. His counsels to those who were about him were affectionate, and will never be forgotten. His temperament was ardent, as well as cheerful; and he was very elastic in his constitution and feelings. Therefore, although at times he might have been considered light; in a moment,—if propriety and duty called,—he would engage in religious duty. He was much interested in the various systems of Christian benevolence."

"Rhoda Ambler possessed more gravity, though not so much energy as Augustus and David. She was not so ready to put herself forward as her brothers; and still there was not a want of willingness to go forward when the way was led by others. For a time, after her sickness seemed to be 'unto death,' there was something of depression; or rather a state of composure, and not of joy. She desired to see more clearly the evidences of her adoption. But at times before her death she was very joyful. During my ministry I have not seen two young persons more triumphant in death than David and Rhoda Ambler. Their piety was of the solid character, when compared with many."

XI.—MRS. ELIZABETH STRONG BUSHNELL,

WIFE OF SAMUEL BUSHNELL, JR., ESQ., OF SHEFFIELD, MASS.

This departed Christian member of the circle from among which are gathered the subjects for this collection of sketches, was the only daughter of Mr. Timothy Hopkins, of Paris, Oneida County, N. Y.; granddaughter of Rev. Eliphalet Steele, (formerly pastor of the Church in Egremont, Mass.,) and a niece of Mrs. Kezia Thompson. She died of consumption at Sheffield, Mass., Nov. 8, 1849, aged 38 years. From the Puritan Recorder, of January 3, 1850, the following brief sketch of her character is copied:

"By the divine blessing upon the instructions and example of parents professedly pious from early life, in conjunction with other ordinary means of grace, Mrs. Bushnell, while yet young, became deeply interested in divine subjects; and, about ten years previous to her death, she manifested her special attachment to Christ, and confidence in His merits for pardon and salvation, by an open profession of faith in Him; which profession she creditably sustained, in all the relations of life.

"When conscious that her disease was rapidly hastening her dissolution, though she experienced a brief season of darkness, and a vehement and distressing struggle between nature and grace; yet, by divine aid, grace triumphed, and she was enabled to yield, in heartfelt submission, herself, her companion, her children, and all the en-

dearments of life, to the will of her Heavenly Father, cordially exclaiming: 'Though he slay me, yet will I trust in him.'

"When death approached still nearer; with the perfect possession of her reason, and a mind clear and discriminating, she viewed the event before her with that rational and calm serenity which nothing but a full reliance upon the promises and hopes of the religion of Christ could inspire. With the elevation of a soul-supporting faith, she was enabled to look *beyond death even*, without dismay; yea, with cheerfulness and joy. In the exercise of a solid and unshaken confidence in the Divine promises, commending all who were dear to her on earth to that God in whom she trusted; she calmly and joyfully bid adieu to kindred and friends, and resigned her immortal spirit to her almighty Saviour, in hope of a glorious immortality."

XII.—MISS C. JEANNETTE ALLEN.

This young lady was the eldest daughter of Hon. William Allen, of Oswego, N. Y., and a great-granddaughter of Mr. James Thompson. She died on the morning of the 29th of October, 1850, at the residence of Rev. Israel Huntington, in the city of Syracuse, N. Y. In the Religious Recorder of November 7, appeared the following tribute to her memory:

"Thus early has the bloom of youth been turned to sadness, and the vigor of youth to decay. Lovely in life, this bud of promise had already diffused its influence, fragrant as the rose, enduring as the amaranth. The stricken hearts of those whose warm affections were entwined with her existence must bleed, could they not find a soothing relief, a cicatrizing power; yes! a sovereign remedy in the belief that the life, so deservedly dear to them, was continued sufficiently long to secure 'life's great end.' When the throb of anguish arrested the youthful sufferer in the prosecution of her studies in the Seminary, (where she was so highly and justly appreciated,) her thoughts were turned to God as wax to the seal, imploring a holy impress; and when compelled by the stern mandate of disease to relinquish a participation in the devotions of the family, her fervent, audible petitions at the throne of grace were frequently witnessed by one whose heart-felt joy it was to unite in her deep-toned 'Amen.' Never was

that declaration of the blessed Saviour more precious, 'He that cometh to me, I will in no wise cast out.' But let not the giddy youth possessing the sunshine of mercy *to-day*, presume on the forbearance of a holy and just God for the morrow. 'The farthest from the fear, are often nearest to the stroke of death.' That morrow may never come to them, and *their* departure may cause a wound no power can heal—no time assuage.

"'One eye on death and one full fixed on heaven,
Becomes a mortal and immortal man.'

"Endeared as was Miss Allen by the docility of her manner, and the loveliness of her deportment to her young associates, and particularly to each member of the family of which she was an inmate, and possessing a hallowed shrine in the hearts of those to whom her education was entrusted; hers will be among the sweet memories which time can never efface, or eternity fail to perpetuate."

XIII.—MRS. CLARINDA BEACH ALLEN.

Mrs. Allen was wife of Edwin Allen, Esq., and daughter of the late Elisha Carrington of Oswego, N. Y. She died in that city, June 4, 1853, aged 34. From one of the papers of the city is copied the following brief notice of her character and the closing scene of her life.

"Affectionate, kind, considerate, and faithful in every relation of life, a consistent and cheerful Christian, she departed this life in the full faith and comfort of the gospel, hopefully anticipating a blessed exchange of worlds; freely and cheerfully submitting to the will of God—giving up her family, and committing and commending her husband and little children, to whom she was tenderly attached, unto the hands of their Heavenly Parent; in confidence that He alone could care for them, and guide and guard them in this life, and prepare them for the better life to come.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

GENEALOGY.

The following pedigree gives the results of careful investigation by Deacon Lewis M. Norton, of Goshen, and Ralph D. Smith, Esq., of Guilford, so far as they relate specially to Mr. James Thompson and Deacon Augustus Thompson.

The memoir prepared by Deacon Norton, gives minute information respecting collateral branches of the family, which will be preserved with care in another form.

"Rev. Augustus C. Thompson:

"*Dear sir*,—Some time since, at your request, I made application to Ralph D. Smith, Esq., of Guilford, for such information concerning the Thompsons of New Haven, as might enable me with certainty to trace the Puritan ancestry of those of that name who were among the early settlers of Goshen.

"I was favored with the answer of Mr. Smith more than two years ago: but circumstances have prevented me from devoting any time to the subject till of late.

"I was myself in New Haven, December, 1840, and obtained such information as I could with reference to this and several other names of Goshen settlers. In preparing the following account of your ancestors while in New Haven, I have been guided chiefly by the statements of Mr. Smith, whose extended researches certainly entitle these statements to much consideration. Of course the subsequent history has been derived from other sources.

"Permit me to hope that the small amount of labor which I have bestowed, may be gratifying to yourself as well as interesting to your children; and that the whole may serve to illustrate the covenant faithfulness of God to his people.

"I am, dear sir, affectionately yours,

"Lewis M. Norton.

"Goshen, March 1, 1852."

The following is a part of the letter of Mr. Smith:

"Guilford, Jan. 28, 1850.

"Lewis M. Norton, Esq.:

"*My dear sir*,—I have been extremely perplexed in unthreading the family of Thompsons.

"There have been several families of Thompsons in this vicinity, and they use

the same family names; and especially they have called every male whom they could, by the name of John."

In conclusion he says: "I believe I have made out the record so that you can see what is applicable to Gideon Thompson.

"I have found it one of the most perplexing families to put right I ever tried. I have consulted the Town, Colony, Probate, and Church Records, and have given you all the information I have been able to collect with several days' labor.

"Yours, very truly,

"R. D. SMITH."

Of the THOMPSON NAME, *in this country.*

There was a Rev. WILLIAM THOMPSON of Braintree, Mass., in the period of the early settlements in New England. He is said to have arrived in 1637.

EDWARD THOMPSON, passenger in the May Flower, five in his family; died, Dec. 4, 1620. Probably the first of the name who emigrated to New Hampshire was Mr. David Thompson, about 1623.

In Connecticut there is said to have been early a family of Thompsons, and that one of this family removed to Virginia.

Of the THOMPSONS *of New Haven, Conn.*

Among the New Haven planters (settled 1638) were four men of the name of Thompson. Three of these were brothers: ANTHONY, JOHN and WILLIAM.

The fourth was also JOHN who settled at *Stoney River*, in the east part of East Haven. He was called *Farmer John*, or John Thompson *Farmer*, in distinction from John of New Haven, who was a seaman.

ANTHONY THOMPSON, EMIGRANT.—It is not known from what part of England these emigrants came individually; but the fact that Mr. Davenport had been a minister in London, and Mr. Eaton, Mr. Hopkins, and others of the company, had been merchants in that city, will leave little doubt where the expedition originated.

The same idea is confirmed by what we know of the first planters of Guilford. These, as it is known, were principally from the counties of Kent and Surrey, in the southern vicinity of London.

There is evidence that these Guilford settlers, if they were not of the same company with those of New Haven in the original design, were certainly to some extent of their acquaintance.

The arrival of this company at Boston was on the 26th of July, 1637, where for several months they were accommodated. In the fall of that year, Mr. Eaton and some others of the company, made a journey to Connecticut, the object of which was to find a place for their future settlement. They pitched upon Quinnipiac, and erected a poor hut in which a few men subsisted through the winter.

On the 30th of March, Mr. Davenport sailed from Boston, with his company, for their proposed new settlement, where they arrived in about a fortnight. It was on the 18th of April, 1638, that they kept their first Sabbath at the place; and it was under the boughs of a large spreading oak that Mr. Davenport preached to the people the first sermon ever delivered in New Haven. Text, Matt. 6 :31.

It was not till the 4th of June, 1639, that the *Colony Constitution* was signed, at a general meeting of the male church members, in the large barn built by Mr. Robert Newman.

No. 1. ANTHONY THOMPSON was among the signers of this constitution at that time. It seems not certain that his brother William was then there; neither does it appear certain at what time John came there.

The name of Anthony Thompson appears in the original list as having shares in the first and second divisions of lands: estate, £150.

He appears as having four persons in his family; that is, himself and three children, his first wife having deceased. Her name is not known. His second wife was Kathem.

By his first wife he had two sons and one daughter. By his last wife he had two daughters and a posthumous son.

Anthony took the oath of allegiance at New Haven, in 1644. He died in the latter part of March, 1648. His will was made a short time before, March 23, 1648, and was nuncupative, and probably made *in extremis*. It was drawn up by Rev. John Davenport, Pastor, and Robert Newman, Ruling Elder of the Church. He is called *Brother* Anthony Thompson, and seems to have been a devout member of the Church.

In his will he gives his son John his house and lot and ten pounds when he arrives at 18 years of age; mentions his second son, Anthony, and daughter Bridget by his first wife, and his two younger daughters. He mentions his brothers John and William. His children were:

John, b. 1632, m. to Hellena ——.

Anthony, b. Dec., 1634.

Bridget, b. 1636, m. Rev. John Bowers, of Guilford, New Haven, and finally Derby.

Anna, baptized June 8th, 1645, m. to —— Stanton.

Lydia, baptized July 24, 1647, m. Isaac Crittenden, of Guilford, Sept. 20, 1665.

Ebenezer, baptized Oct. 15, 1648, m. to Deborah Dudley, June, 1671.

It appears probable that this Anthony Thompson died at from 40 to 50 years of age.

After his decease his widow married Nicholas Camp, of Milford, July 16, 1652.

JOHN THOMPSON, brother of Anthony, emigrant. Married Ellen Harrison, Oct. 25, 1650. He had no sons who survived him. He died Dec. 14, 1674, and his will was presented by his wife, Ellen, June 9, 1675. There are no incidents of his life on record. His wife died, May, 1690. Their children born at New Haven, were:

Mary, Sept. 24, 1652, m. to Samuel Lewis, Nov. 7, 1764.

Anna, Sept. 22, 1654, m. to Abraham Bradley, Dec. 25, 1673.

Elizabeth, June 3, 1657, m. to Benjamin Bradley, Oct. 29, 1677.

Lydia, March 13, 1663.

Sarah, March 25, 1667, died July, 1669.

WILLIAM THOMPSON, youngest brother of Anthony and John, emigrant. He had no children who survived him.

Elizur, his son, was born Jan. 12, 1645; probably he died young. There is no mention of William's wife. He was made a freeman in 1644. He seems to have been a very pious man. He died, April 24, 1683.

His will was made Oct. 6, 1682. In it he says that he is "not only far stricken in years, but infirm in body." His inventory was £187 18*s*. 10*d*.

No. 2. JOHN THOMPSON, first son of Anthony. Born in 1632. He is

called *Shipper* John Thompson and John Thompson *the Mariner*. Married Hellena. She died, April 8, 1690. He died, June 2, 1707. Their children were:

John, May 12, 1657, m. to Rebecca Daurel.

William, 1660, m. to Hannah Glover.

Joseph, April 8, 1664, m. to Elizabeth Smith.

Samuel, May 12, 1669, m. to Rebecca Bishop.

Anthony Thompson, second son of Anthony, b. Dec., 1634. He was never married, and died at the age of 20, Oct. 29, 1654. In his will he provides for relatives and gives to poor sisters of the Church at New Haven.

Ebenezer Thompson, posthumous son of Anthony, born Oct. 15, 1648. Married to Deborah Dudley, June, 1671. His will, which has a religious preamble, was made at Boston, to which place he had gone to buy goods, as he was a merchant. His children were:

Jabez, Oct. 16, 1672.

John, Nov., 1674.

John Thompson, first son of John of Anthony. Born at New Haven, May 12, 1657. Married to Rebecca Daurel, May 9, 1682. He was called Lieut. John Thompson. On an old tomb-stone in New Haven, is found "Lieut. John Thompson, died Nov. 15, 1711, aged 55 years;" doubtless the same. His inventory was £428 10*s*. His children were:

Anna, March 20, 1683, m. to Thomas Ives, May 4, 1711.

Daniel, Oct. 31, 1685, m. to Mary Ball.

Rebecca, 1687, m. to Caleb Mix, Dec. 20, 1716.

Elizabeth, 1690, m. to John Bassett, Jan. 31, 1716.

John, Oct. 16, 1696.

Anthony, Sept. 12, 1700.

William Thompson, second son of John of Anthony. Born at New Haven, 1660. Married to Hannah Glover, Dec. 28, 1682. He lived to old age. His children were:

James, Oct. 29, 1683.

Abigail, Oct. 18, 1685.

Mary, Sept. 13, 1687, m. to John Hitchcock, March 4, 1708.

Josiah, Dec. 31, 1695.

Benjamin, July 15, 1698.

Joseph Thompson, third son of John of Anthony. Born at New Haven, April 8, 1664. Married Elizabeth Smith, Feb. 2, 1697. Their children, born at New Haven:

Anna, Feb. 17, 1698.

Joseph, March 5, 1703.

Ebenezer, June 21, 1712.

No. 3. Capt. SAMUEL THOMPSON, fourth son of John of Anthony. Born at New Haven, May 12, 1669. Married Rebecca Bishop, Nov. 14, 1695. He was then 26 years old.

Mr. Smith remarks: "He seems to have been a man of some considerable eminence. I think he was a merchant, and he seems to have been highly esteemed. He was successively, Serjeant, Ensign, Lieutenant and Captain. His wife died at New Haven, April 5, 1734, and I do not find the settlement of his estate. He may have gone with his sons to Goshen." His children born at New Haven:

Samuel, Dec. 2, 1696, went to Goshen.

James, Jan. 5, 1699.

Amos, May 3, 1702, went to Goshen.

Gideon, Dec. 25, 1704, went to Goshen.

Judah, June 10, 1711.

Enos, Aug. 18, 1717.

On the records of deaths in Goshen, is the following: "Capt. Samuel Thompson died March the 26, A. D. 1749, who was aged seventy-nine years and ten months." This agrees with the record in New Haven. The precise time when Capt. Samuel Thompson came to Goshen is not certain. He probably lived with Samuel or Amos, whose residences in Goshen were but a few rods apart.

The place of his interment is not known; but doubtless it was in the old Middle Street graveyard.

Samuel Thompson, first son of Captain Samuel Thompson. Born at New Haven, Dec. 2, 1616. Married to Hester Alling, Jan. 20, 1719. Their children were:

Elizabeth, Oct. 17, 1719.

Samuel, Dec. 15, 1722.

Sarah, April 22, 1725.

Esther, May 3, 1728.

This Samuel Thompson came to Goshen. He bought half a right in the town, May 25, 1738. He removed to Goshen, probably, in 1741, and became a member of the Church in this place. His house was in the south-east corner of what is now the garden of Moses Lyman, Esq. The land near his house he purchased of Rev. Stephen Heaton, Jan. 25, 1744. He sold this place to Samuel Nash, Aug. 23, 1750. It was he who built the grist-mill at the mouth of Dog Pond.

James Thompson, second son of Capt. Samuel Thompson. Born at New Haven, Jan. 5, 1699. Married to Harriet Wilmot, May 30, 1723. His children were:

Mary, Feb. 16, 1724.

James, Nov. 21, 1725.

Amos Thompson, third son of Capt. Samuel Thompson. Married Sarah Alling, Sept. 7, 1726. Went to Goshen. Their children were:

Allen, June 2, 1727.

Rebecca, April 28, 1729.

Amos, Aug. 7, 1731.

Mary, Dec. 6, 1741.

John, May 7, 1743.

This Amos Thompson bid off one right in the township of Goshen, Feb. 3, 1737. Chosen Town Clerk and Treasurer in 1741, and each year successively till 1750, when Samuel Nash was chosen. The first meeting-house in Goshen, was on his land.

Enos Thompson, youngest child of Capt. Samuel Thompson. Married Sarah Hitchcock, April, 1741. Their child

Rebecca, was born June 30, 1744.

No. 4. Dea. GIDEON THOMPSON, fourth son of Capt. Samuel. Born in New Haven, Dec. 25, 1704. Married Lydia Punderson, daughter of John Punderson, Esq., Jan. 9, 1729. He died at the house of Mr. Lyman in Hartford, during the session of the General Assembly, of which he was a member, in May, 1759, where his remains were interred.

She died in Goshen about 1802. Their children, born in New Haven, were:
Elisha, Oct. 23, 1729, m. Dorcas Wright of Goshen.
David, Dec. 1, 1731, m. Hannah Griswold.
Stephen, April 20, 1734, m. Mary Walter.
Lydia, Oct. 16, 1736, m. Timothy Gaylord.
James, March 17, 1741, m. Ruth Benton, of Guilford.
Chloe, Aug. 11, 1743, m. Elisha Hurlburt.
Lois, March 6, 1747, m. Jared Abernathy.

This Gideon Thompson bid off one right in the township of Goshen, at New Haven, April 20, 1738. He was doubtless in Goshen in the fall of 1738, and superintended the laying out of his lands. There is evidence that he lived in New Haven, Jan. 17, 1740. A town meeting was held on the 14th of May, 1741, at the house of Dea. Gideon Thompson. This shows that he was in Goshen and built a house in the summer of 1740. This was a framed house, (supposed to be his first,) standing on the west side of West Street, opposite to the present house of the late Truman Starr.

There is little reason to doubt that Gideon Thompson was present and assisted in preparing for the settlement of Rev. Stephen Heaton, the first minister, in Nov., 1740.

There is great probability too, that he assisted in preparing the "*Church Articles for discipline,*" which were adopted by the brethren present "before the ordination."

He was chosen one of the deacons, probably at the same time with John Beach, early in 1741.

Mr. Heaton, the first minister, did not prove to be just the man that some of the members of the Church had hoped. He would sometimes preach much to the edification of the orthodox part of the Church; and then, in turn, he would preach so as to delight those who inclined to Arminianism. Of course he soon lost, in a great degree, the confidence of all.

In the proceedings concerning Mr. Heaton, which were painful and long continued, Dea. Thompson seems to have had his full share.

The following appears to have been the first public manifestation of dislike toward Mr. Heaton:

Jan. 21, 1746. "Voted, we will choose a committee to treat with our Rev. Pastor about some reasonable and loving terms of agreement, so that the door may be opened if he in his wisdom shall see fit to seek for an orderly dismission from the work of the ministry in this place; or to treat with him about some suitable alterations.

"*Voted,* That Dea. John Beach, Dea. Nathaniel Baldwin, Dea. Gideon Thompson, Lieut. Samuel Pettibone, Mr. Samuel Thompson, Ensign Moses Lyman and Amos Thompson, be a committee to treat with Mr. Heaton on the vote above."

April 7, 1746. "Upon the memorial and prayer of Dea. Gideon Thompson, Lieut. Samuel Pettibone, Ensign Moses Lyman, Serjeant Abel Phelps and Mr. Benoni Hills, members of the Church of Christ in Goshen, praying the town would desire and invite a council consisting of ministers and others to the number of five; to hear, advise and counsel in matters of a religious nature that shall be laid before them. Voted there be such a council desired and invited for the purpose above-said.

"*Voted*, That Hon. Roger Wolcott, Rev. Benjamin Cotton, Mr. Elisha Williams, Rev. Samuel Tudor, and Rev. Ebenezer Mills, be the members of the above-said council.

"*Voted*, That Lieut. Samuel Pettibone, Dea. Gideon Thompson and Ensign Moses Lyman, be a committee and fully empowered in the name and behalf of this town to invite the above-said gentlemen to come to this town for the purpose aforesaid; and that they be a committee to appoint time and place for said council."

June 12, 1746. "We being greatly affected with the present state of this Church, therefore:

Voted, To have it recommended to our Rev. Pastor, Mr. Stephen Heaton, that he would join with Lieut. Samuel Pettibone, Dea. Gideon Thompson, Ensign Moses Lyman, Serjeant Abel Phelps, Mr. Benoni Hills, David Richards, Timothy Tuttle, Serjeant Ebenezer Norton, Samuel Norton, Noah Wadhams, Jr., Jonathan Wadhams, Samuel Thompson, Amos Thompson and Barnabas Beach, in calling a council of ministers and churches to help in these difficulties that are among us; and the said Mr. Heaton choose one-half of the members of the council and said brethren choose the other half, with this exception, that the Rev. Mr. Collins and the Rev. Mr. Webster, be not chosen by either party."

June 30, 1746. "Whereas the Rev. Stephen Heaton has denied the request of the major part of the Church in desiring him to call a Church meeting to see if they could agree to call a Council to help us in our difficulties, and since Mr. Heaton has also denied the request of the town by their committee, in desiring him to join with fourteen Church members, in calling an indifferent or free Council to advise and determine in the difficulties between him and them, and other things in the Church; and considering also Mr. Heaton's treating so many of the church members directly contrary to their Articles of agreement; considering these things we look upon it, Mr. Heaton has broken covenant with the Church, and that they and we are free from all obligation to him as our minister: therefore, Voted, to desire the said Mr. Heaton to desist or lay down the ministry in this town.

"*Voted*, That if Mr. Heaton will comply with the mind of the town in this matter, we will submit to the judgment of four men what they shall judge is right about his settlement, salary, and all temporal matters; Mr. Heaton to have liberty to choose two of said men, and the town to choose two.

"*Voted*, That Amos Thompson and Dea. Gideon Thompson be a committee to inform Mr. Heaton of the votes of this meeting."

Sept. 16, 1746. "*Voted*, That Dea. Gideon Thompson be our agent to prefer a prayer to the General Assembly, October next, to obtain a Council, and for him to add what reasons he shall think proper.

"*Voted*, That Dea. Thompson shall have power to cite the Rev. Mr. Heaton to appear at the Assembly, if he see cause, and give reasons why the prayer of the town shall not be heard."

June 3, 1747, "*Voted*, That since Mr. Heaton and Dea. Thompson have agreed to send for four ministers that would come here and consider our difficulties and give their advice: therefore voted, to desire Mr. Samuel Thompson to take care of and provide for said gentlemen when they shall come, and that the said Thompson shall be paid out of the town Treasury."

Sept. 17, 1751. "The meeting-house having been almost finished,

"*Voted*, That Ensign Phelps be the first committee to seat the meeting-house;

Dea. Baldwin, Dea. Thompson, Samuel Nash, and Sergeant Ebenezer Norton, also appointed to seat the meeting-house.

"*Voted*, To fit up the square body of the meeting-house with pews; all but one fore seat.

"*Voted*, That Dea. Thompson shall take the Deacon's seat."

Jan. 19, 1753. "*Voted* to choose a committee to lay before the Rev. Consociation in Litchfield County the matters of grievance in this town relating to Rev. Mr. Heaton's ministry. Dea. Thompson, Capt. Pettibone, and four others were appointed."

It appears that the Consociation of Litchfield County convened in Goshen, Wednesday, May 29, 1753.

The charges against Mr. Heaton were considered as proved. Upon this Mr. Heaton offered publicly a confession, which is recorded. It mentions his "ill-treatment of the Thompsons."

There is good reason to believe that Dea. Thompson was firmly attached to the distinguishing doctrines of the gospel.

During the period of about nineteen years in which he lived in Goshen, he was frequently called to sustain the various offices in the town. He was the first representative sent to the General Assembly from Goshen. He died at Hartford while attending the fifth session of the Assembly to which he was sent.

Elisha Thompson, first son of Gideon. Born at New Haven, Oct. 23, 1729, Married to Dorcas Wright. Died, April 24, 1812, aged 78 years. Their children were:

Jonathan, Dec. 31, 1756, m. Anna Lucas.
Sarah, June 23, 1759, m. Allen Lucas.
Gideon, Feb. 23, 1761; Doctor.
Elisha, m. Honor Pratt.
Solomon, Aug. 27, 1764.
Edward, Sept. 30, 1766.
Israel, m. to Sarah Foot.
Samuel, m. to Caroline Shepherd.
Lydia, m. to Moses Cook.

David Thompson, second son of Gideon. Born at New Haven, Dec. 1, 1731. Married Hannah Griswold, Nov. 20, 1760. He died at Poultney, Vt., Dec. 1, 1807, aged 76. Their children were:

Rhoda, Sept. 1, 1761.
Lucy, 1762, m. Timothy Crittenden, Poultney, Vt.
Louisa, 1764, m. David Hurlburt.
David, 1766, m. Sybil Norton.
Jesse, June 22, 1769, m. Huldah Richards.
Amos, Nov., 1771, m. Dotha Brace.
Olive, 1773.
Hannah, June 12, 1775, m. Elisha Ashley, Poultney, Vt.
Esther, Oct. 6, 1777, m. Rev. Clark Kendrick, Poultney, Vt.
Sally, Sept., 1779, m. Ezekiel Buel, Poultney, Vt.

Stephen Thompson, third child of Deac. Gideon. Born at New Haven, April 20, 1734. Married Mary Walter. Their children were:

Ruth, Oct. 1, 1760.
Abraham, Oct. 26, 1762.

Stephen, May 6, 1764.
Mary, Feb. 15, 1766, died July 17, 1766.
Mary, Nov. 10, 1767.
Martha, March 11, 1771.

LYDIA THOMPSON, fourth child of Dea. Gideon, Oct. 16, 1736. Married Timothy Gaylord about 1756. Their children were:

Lydia, m. Jedadiah Phelps.
Lois, m. Jehiel Hull.
Rhoda, m. Elizur Monger.
Prudence, m. Jonas Hubbard.
Reuben, m. Mary Curtiss.

These five children were all, or nearly all, professors of religion.

No. 5. JAMES THOMPSON, [see page 5,] fifth child of Dea. Gideon. Born at Goshen, March 17, 1741. Married Ruth Benton, of Guilford, June 1 or 2, 1767. She died at Goshen, April 10, 1813, a member of the Church in this place. He died at Goshen, Nov. 8, 1817, aged 76. Their children were:

Clarinda, Aug. 18, 1768, died in 1790, aged 23.
Augustus, March, 1770, m. Kezia Hopkins, of Great Barrington, Mass.
Lorrain, 1772, died 1797, aged 25.
Ruth, 1774, m. David Ambler.
Rhoda, Sept. 11, 1776, m. Abraham Norton.
Isura, Aug., 1779, m. Elisha Carrington.
Zerujah, about 1781; died 1784.
Oliver, about 1783; died 1784.

CHLOE THOMPSON, sixth child of Dea. Gideon. Born Aug. 11, 1743. Married Elisha Hurlburt. Their children were:

Huldah, March 20, 1768, m. Nathaniel Merrill.
Lorrain, March 30, 1770, m. Andrew Norton.
Elisha, Jan. 7, 1773, m. Avis Munson.
Chloe, 1777, m. Ebenezer Dunbar.
Truman, 1781, m. Mary Benton.

No. 6. DEACON AUGUSTUS THOMPSON, [see page 33,] second child of James. Born at Goshen, March 31, 1770. Married Kezia Hopkins, of Great Barrington, Mass., Nov. 27, 1795. Kezia Hopkins was born at Great Barrington, Dec. 13, 1772. Their children were:

Oliver Hopkins, Jan. 10, 1797, m. Emma A. Heart.
Charles J., Oct. 11, 1800; died Oct. 23, 1823.
Ruth, Feb. 18, 1803, m. Eleazar Lord.
William, Feb. 18, 1806, m. Eliza W. Butler.
Chloe, Feb. 18, 1809, m. John Jenkins.
Augustus C., April 30, 1812, m. Elizabeth Strong.

CLARINDA THOMPSON, [see page 12,] first child of James. Born Aug. 18, 1768; died April, 1790, aged 23.

LORRAIN THOMPSON, third child of James. Born 1772. She united with the Church in Goshen under the ministry of Rev. Asahel Hooker, Sept. 6, 1795. Died of consumption, June, 1797.

RUTH THOMPSON, fourth child of James. Born 1774. Married David Ambler, Nov., 1776. Both professors of religion. Their children were:

Charlotte, died at 2 or 3 years of age.

Eliza, m. Mr. Rice.
Augustus T., [see page 85,] died single. A missionary.
Caroline.
Mary, m. to Mr. Rice, brother of the above.
Charlotte, m. Edwin W. Clark, Oswego, N. Y.
Lucretia, m. Wm. Lord.
David, died single, aged 32.
Rhoda, [see page 88,] died the same year as David, about 27.

Rhoda Thompson, fifth child of James. Born Sept. 11, 1776. Married Abraham Norton, Nov. 27, 1794. He was born in Goshen, June 1, 1773. He united with the Church, Nov. 1, 1795. She joined the Church, July 1, 1827. Their children:

Clarinda, born March 11, 1797.
Horatio A., Feb. 13, 1799, m. Lois Humphrey.
Eben, June 25, 1805, m. Clarissa Griswold.
James T., Feb. 3, 1811, m. Adeline Wilson.
Abraham, Sept. 29, 1813, died March 20, 1818.
William, May 15, 1816, m. Sarah Griswold, March 14, 1839.

Isura Thompson, [see page 86,] sixth child of James. Born Aug., 1779, m. Elisha Carrington, 1798. Their children:

Maria, died about 23 years of age; a member of the Church.
Frederick T., m. Louisa Shute.
Lorain, m. Rittenhouse Dorr.
Jennette, died at about 19.
Isura, m. James MacFarland, of Kingston, [see page 86.]
Cordelia, m. Wm. F. Allen, of Oswego, N. Y., [see page 90.]
Mary.
Clarinda B., m. Edwin Allen, brother of Wm. F., [see page 91.]

Oliver Hopkins Thompson, first child of Augustus. Born at Goshen, Jan. 10, 1797. Married Emma Ann Heart, March 19, 1840. Resides at Covington, Ky. Their children:

James, born Sept. 9, 1841.
Mark S., Jan. 27, 1844.
Jane, April 19, 1846.
Emma, March 20, 1849.

Charles J. Thompson, second child of Augustus. Born Oct. 11, 1800. Died Oct. 23, 1823. [See page 15.]

Ruth Thompson, third child of Augustus. Born Feb. 18, 1803. Married Eleazar Lord, of Piermont, N. Y., Dec. 31, 1835. Their child,

Mary T., born Dec. 20, 1840.

Mr. Lord's first wife was Elizabeth Pierson. They were married Oct. 12, 1824. She died May 3, 1833. Their children born in New York:

Edward Henry, Aug. 12, 1825.
Sarah Pierson, Sept. 27, 1826. Married William H. Whiton, Oct. 21, 1845.
Nathan, Oct. 23, 1827. Died Nov. 4, 1843, at Williams College.

On the afternoon of Nov. 4, 1843, James Snodgrass, a member of the college, borrowed a gun in the village to use in the neighboring fields for amusement. He fired it but once, though he made repeated attempts to do so again. In putting on the last cap he cocked the gun, and forgot to uncock it before his return.

He went to his room in the fourth story of the college, for a short time, after it became quite dark, and in going down stairs had his gun on his right shoulder, when he passed Nathan without knowing him. At the moment he stopped to see who it was, he brought the gun down from his shoulder upon his arm. The gun, loaded with shot, instantly went off, and the charge entered Nathan's left breast, penetrating the lungs. He survived about four hours.

Jeremiah Halsey, April 12, 1829. Died Oct. 29, 1830.

Julia Colt, April 23, 1830. Died Sept. 20, 1830.

Mary Nevins, Dec. 5, 1831. Died March 13, 1836.

Franklin Pierson, March 24, 1833.

WILLIAM THOMPSON, fourth child of Augustus. Born Feb. 18, 1806. Married Eliza W. Butler, of Northampton, Mass., Sept. 25, 1834. Their children, born at East Windsor Hill, Conn.:

Charles Oliver, Sept. 25, 1836.

William Augustus, Nov. 27, 1838.

Sarah Elizabeth, Nov. 17, 1840.

Samuel Hopkins, May 4, 1843.

Mary Butler, Jan. 23, 1846.

CHLOE THOMPSON, fifth child of Augustus. Born Feb. 18, 1809. Married John Jenkins, of Falmouth, Mass., July 28, 1841. Their children:

Augustus Thompson, May 19, 1843.

Weston, Dec. 20, 1845.

Edward Hopkins, May 31, 1850.

William Thompson, Nov. 10, 1852.

Mr. Jenkins' first wife was Harriet, daughter of Elijah and Chloe Swift, of Falmouth. They were married Jan. 5, 1825. She died at Falmouth, March 14, 1838, aged 36 years. Her death was peaceful and triumphant. Children of John and Harriet Jenkins:

John Foster, April 15, 1826.

Harriet Swift, Dec. 13, 1830.

Charles Weston, Feb. 14, 1832, died April 2, 1832.

Twin sons, May 13, 1836, died May 14, 1836.

Charles Weston, Feb. 13, 1838.

AUGUSTUS C. THOMPSON, youngest child of Augustus. Born April 30, 1813, m. Sarah Elizabeth Strong, of Northampton, Mass., June 3, 1841. Their children:

Theodore Strong, born at Northampton, Mass., April 23, 1842.

Martha Allen, Roxbury, Mass., Dec. 24, 1843.

Sarah Hooker, Roxbury, Mass., Feb. 21, 1846, died Feb. 10, 1847.

Julia Augusta, Roxbury, Mass., April 22, 1848, died April 22, 1848.

Augustus Charles, Roxbury, Mass., July 24, 1849.

GENEALOGY OF MRS. KEZIA HOPKINS THOMPSON.

Subjoined are a few genealogical notes of the Hopkins family to which Mrs. Kezia Thompson, wife of Dea. Augustus Thompson, belonged. Of the Hopkins name in this country, Russell in his "Guide to Plymouth," (p. 250,) says:

"Stephen Hopkins arrived in the Mayflower, and was prominently engaged in most of the arduous struggles of the Pilgrims from their arrival at Cape Cod till his death. He was much employed in public affairs, and was an *Assistant* from 1633 to 1636. He died in 1644, and from his will it appears that his wife, Elizabeth, was not living.

"His oldest son was Caleb. If he ever married he probably left no children, as his brother Gyles, by deed, conveyed land which was inherited by him from Stephen, the father.

"Gyles lived in Yarmouth, and married Catherine Wheldon, Oct. 1, 1639. He had a son Stephen, who settled in Eastham. The daughters named in the will were:

"1. Constance, m. Nicholas Snow, and died at Eastham, 1676. He died 1671.

"2. Deborah, m. Andrew King, 1646.

"3. Damaris, m. Jacob Cook, 1646.

"4. Ruth.

"5. Elizabeth, who died unmarried, about 1666.

"Oceanus was born at sea and died early.

"The inventory of Stephen Hopkins contains the first house on record; appraised at six pounds."

John Hopkins came from England, with Rev. Mr. Hooker, in 1633. Admitted freeman at Cambridge, Mass., 1635. Went to Hartford, Conn., with Rev. Mr. Hooker, in 1636. Honorable mention is made of him in the records at Hartford. He was frequently on important committees with Gov. Edward Hopkins. Died probably in 1654. His wife, Jane, survived him and his only son. Stephen inherited his lands at Hartford.

It is judged highly probable, by those who have investigated the matter, that Stephen who came in the Mayflower, Edward who came to Hartford with Rev. John Davenport in 1638, and John who came over in 1633, and settled in Hartford in 1836, were nearly related, if not brothers.

Edward Hopkins was frequently Governor of Connecticut, from 1640 to 1654. He returned to England, and died in London, 1657, in his 58th year.

No. 1. JOHN HOPKINS, ancestor of Kezia Hopkins, wife of Augustus Thompson, [see page 53,] came from England, 1633; and settled at Hartford, 1636. Died about 1654, m. Jane ——. Their children:

1. Stephen, m. Dorcas ——, died 1689.
2. Bethiah, m. Samuel Stocking, of Middletown, Conn.

No. 2. STEPHEN HOPKINS, son of John, m. Dorcas ——. Their children:

John, died 1732.
Dorcas, m. Jonathan Webster, 1681.
Stephen, m. Mary Judd, 1686.
Ebenezer.
Joseph, m. Hannah Peck, 1699.

This Stephen Hopkins built the first mill in Waterbury, but did not remove there. Gave the mill to his son John. In consideration of this mill, the town granted Stephen Hopkins thirty acres of land, which became the property of his son John, by authority of the town.

No. 3. JOHN HOPKINS, of Waterbury, Conn., first son of Stephen of John. Married Hannah ——. Died Nov. 4, 1732. She died May 3, 1730. Their children were:

A daughter, 1684, died young.

John, March 29, 1686, died at Hartford, Dec. 5, 1709.

Consider, Nov. 10, 1687, m. Elizur Graham, of Hartford, 1713.

Stephen, Nov. 19, 1689, m. Susanna Peck.

Timothy, Nov. 16, 1691, m. Mary Judd, June 25, 1719, daughter of Thomas Judd, Waterbury, died Feb. 25, 1719.

Samuel, Dec. 27, 1693, m. Esther Edwards, died Oct. 6, 1755.

Mary, Jan. 27, 1697.

Twins, April 23, 1699. One died, June 13, 1699. The other, Hannah, m. Daniel Porter, of Waterbury.

Doreas, Feb. 12, 1706, m. James, brother of Daniel Porter, June 26, 1750.

STEPHEN HOPKINS, fourth child of John, of Waterbury. Born Nov. 19, 1689, m. Susanna Peck. Their children were:

1. John, July, 1718.
2. Stephen, June, 1721.
3. Anna, 1723.
4. Susanna, 1725.
5. Mary, 1728, died 1735.
6. Joseph, Esq., 1730. (His sons Asa and Daniel, Apothecaries, Hartford.) Died aged about 75.
7. Jesse, 1733, died 1754.
8. Mary, 1735, died 1748.
9. Lois, 1738.
10. David, 1741, died 1748.

This John Hopkins of Waterbury, Conn., was delegate to the Legislature, May, 1703, and repeatedly afterward. He lived east of the present green, in the vicinity of his mill. The town ordered a fort to be built on his premises, in 1708.

No. 4. TIMOTHY HOPKINS, fifth child of John of Waterbury. Born Nov. 16, 1691, m. Mary Judd, June 25, 1719, daughter of Thomas Judd, Waterbury. Died Feb. 25, 1719. Their children were:

1. Samuel, D. D., Sept., 1721. Minister at Great Barrington, Mass., and Newport, R. I.
2. Timothy, Sept., 1723.
3. Huldah, 1725.
4. Hannah, 1728.
5. Sarah, 1730.
6. James, 1732, died 1754.
7. Daniel, 1734. Minister at Salem, Mass.
8. Mary, 1737.
9. Mark, 1739, of Great Barrington, Mass. Father of Archibald, of Stockbridge, Mass., who was father of Dr. Mark Hopkins, and Prof. Albert Hopkins, of Williams College.

No. 5. TIMOTHY HOPKINS, second son of Timothy of John, of Waterbury. Born Sept., 1723. His children were:

1. Ehud, 1742.
2. Jehobad.
3. Dorcas, m. —— Stuart, of Wyoming.
4. Timothy.
5. Esther, m. David Porter, of Waterbury.
6. James, m. Lawrence. Killed at Wyoming.
7. Jemima, m. Stephen Sibley.
8. Sarah, m. Silvanus Adams, of Waterbury.
9. Mary.
10. Benjamin.

No. 6. EHUD HOPKINS, first son of Timothy, No. 5. Born 1742, m. Chloe King, of Great Barrington, Mass. Their children were:

1. Silvia, m. Nathan Wilcox, of Bloomfield, N. Y.
2. Pitts, m. Roxa Fuller, of Egremont, Mass.
3. Kezia, 1772, m. Augustus Thompson, of Goshen, Conn., 1795.
4. Timothy, 1774, m. Nancy Steele; died, 1832. They resided at Paris, N. Y.
5. Stephen, m. Laura Adams, of Bloomfield, N. Y.
6. Solomon, m. Sabra Adams.
7. Chloe, 1784, m. Augustus Lucas; afterward, Ebin Towner. After this, she married Samuel Bushnell, of Sheffield, Mass.

Ehud Hopkins married a second wife, widow Hannah Benjamin. She survived him many years. Their child, Esther, married —— Willard, and lived in Michigan.

A large proportion of the descendants of John Hopkins, of Waterbury, are believed to have been Christian professors, and sound in the faith.